

SABBATH REFLECTIONS.

"Thy will be done on earth as it is in heaven."—Scripture.

How oft, dear friends, that holy prayer is breathed, And in the voiceless chambers of the heart No answering echo finds! At morn, at eve, In hours of tranquil thought, we lift on high These human hearts, and say, "Thy will be done!" Foreseeing not that in their depths, a fount Of unbelief lies hid, whose troubled waves Can never be at rest.

Within the inner temple of the soul We enter in, and bow before the Lord, And deem our will submitted to his sway, When but an hour of human agony Can break the spell on which we lean.

I sat at night within my lonely room, Sleepless and pale, with anxious thought; Day after day had slowly passed away, And my poor child had wasted with the hour, Until his cheek had caught the hue of death, His eye grown dim and dull, and the blue Tresses of the sluggish slumber slone out Distinct and clear the characters of death. Oft had I lay in troubled slumber hushed Within my arms, for I had pressed my hands Upon my eyes, and drove the struggling Teardrops back, and sung it to my rest, When every tone had almost melted To a thrill of agony; for hope Was in my heart, and I had vainly deemed My love omnipotent to save, and oft I pressed the frail weak flower of love unto My heart, and wound the pale, thin arms about My neck, and dreamt such dreams of health and hope For my sad heart, that I could smile again; I said, "Thy will be done," but O! I thought, "God will not make me desolate."

But now it is by very helplessness; In little hands were motionless and chill, And when I said, "My child, my boy," with all A mother's love in those two words, it could But raise his drooping lid, and seek to smile; Death had already touched his lip. O, friend, The memory of that hour is agony. I heard them say, "Lay down the child to die!" And then I sat with tearless eyes, and heard, And counted on my heart, the fluttering breath, Which fainter, fainter grew, till all was hushed. "Twas done!" the child so loved was mine no more!

O death! of all the workers in this busy world Of change, thou only art the changeless ever; Love is regained and lost, misfortune comes, Are required, but thou movest onward with thy Still and solemn pace, remorseless and stern.

Hope was extinct, and yet I wildly prayed, "O give me back my child—it is not dead!" Day passed, and I grew calmer in my grief—Long hours, in which I sat, tearless and sad, Beside the empty cradle of my babe, And seemed to see its fragile form, endeared From very helplessness, reposing there Again—the light, fair hair, which I had smoothed So oft, was waving in my breath—the eyes, So deeply blue, were lifted up to mine: And then a sound would come from my dreams, To feel that he was not, O! in the deep, Still hours of night, from slumber sudden wake, I stretched my arms to take my boy, or seemed To hear the plaintive voice, which to his side So oft had called, and woke to clasp my hands In agony, that he, whose lightest sigh I would have purchased with the years of life, Was in the earth.

O, friend, my heart was sinking in its woe; That heart which I had deemed submissive To His will—the lips which oft had breathed That prayer, "Thy will be done," could offer it No more. God lighted up its inner depths, And O! I saw how unbelief and doubt Were dwellers there—how all the ties of earth had Bound my soul in bonds, and faint and sick I fled up my voice for aid.

Repine not, then, dear friend, when sorrow wrings thy soul, It is the medicine the Great Physician Ministers on earth to souls diseased; As some kind father forces on his child A draught most bitter to the taste, so God Awakes thee with his chastening hand to life—The spirit's life of hope and trust—our dear Lord Leads thee free, though all unnumbered seem Thy prayers. The life thou art, the blessings craved, Would stand between thy soul and Heaven; but how Thyself in peace, and say, "That which we know Not now, our souls shall all hereafter know."

Naticket, Nov. 1, 1848.

POLITY OF METHODISM.

BY DR. HODGSON.

Disputes subsequent to election—Calls may be rejected—A minister when settled may not quit—A church may be able to retain a favorite minister but a short time.

In the preceding chapter a comparison is instituted between the manner of supplying churches with pastors and teachers, observed by the M. E. Church, and the plan of particular churches electing their pastors; and some of the difficulties which stand in the way of a satisfactory election are brought into view.

Let us now suppose the election to have taken place with a good degree of harmony. Suppose the choice to be even unanimous. A call is made out, and in due form sent to the person elected. Does he come? He may, or may not. Perhaps he has been a candidate, but he cannot accept the offered salary, and so rejects the call. Perhaps none of the candidates have secured the choice of the electors. An able minister is called from some other church, but he declines the overture. There may be a long succession of these repulses. Churches are often obliged to moderate greatly their demands in reference to ministerial abilities. But no sooner do they come down to a lower grade of qualifications, than their unanimity ceases.

And when a minister has been obtained, is it certain that the church will be satisfied? May not these difficulties very soon recur? Congregations are not unfrequently captivated by a few dazzling sermons, and find out, in a short time after the settlement, that their new minister is incompetent to the task he has assumed. A speedy dismission ensues. In some instances churches are imposed upon by injudicious and interested recommendations. Mr. James has the following passage on this subject: "Let ministers to whom applications are made by a destitute church, to recommend them a candidate, beware of suffering themselves to mention the name of any individual whom, in their conscientious opinion, they do not think to be suitable. To recommend any person out of mere pity, because he is destitute of a situation, or out of natural affection or friendship, because he happens to be a relative or acquaintance, without regard to his character, general qualifications, or suitability for the situation in question, is a most criminal act, and deserves the severest reprobation; it is an act of the most guilty treachery toward, not an individual, but a community; not in reference to temporal interests, but to spiritual and eternal ones. In some cases unsuitable recommendations are given from a love of patronage; in others, from an excess of good nature; but from whatever cause they proceed, the mischief they do is incalculable."—Page 168.

Whatever may be the causes, certain it is, that, in many instances, ministers are scarcely settled before the subject of their dismission is agitated.

But let us try a more favorable supposition in regard to the capabilities of the new incumbent. The church has succeeded in obtaining a young man of very superior qualifications; are they sure of retaining him? It frequently happens that after a church has been destitute a long time, and has gone to great expense of pains and money to secure the pastoral services of some favorite, he is settled but a short time before a call comes from some other church. He accepts it; and while there may be joy on the one hand, there is mortification and heart-burnings on the other. The deserved encomiums which were bestowed upon him, for the purpose of increasing his popularity and usefulness, among those who, it was supposed, would be long favored with his ministrations, were the means of attracting toward him the attention of some richer and more influential congregation, and have resulted in his removal.

Large and wealthy city congregations have very great advantages over others, on the election plan, as they can call and secure the ablest men, from all parts of the land, and retain them as long as it may seem desirable; inasmuch as they cannot be called away to places offering either a better support or wider fields of usefulness.

The foregoing argument has proceeded upon the supposition that the prerogative of choosing and settling pastors is in the hands of a majority of the whole membership of the churches respectively. What if it should appear on inquiry that this is not the case? It must be kept in mind that most, if not all of the churches which elect their pastors, exclude females from the privilege of voting; and yet, in many cases, this sex constitutes a majority, or two-thirds, of the church. It also often occurs, that the female portion of the church embodies the greater amount of piety, intelligence, wealth and influence; so that the pastor, after all, may be elected by the smaller part of the church, and that part, it may be, the least competent to judge of his qualifications.

For the Herald and Journal.

WESLEY ON CHRISTIAN PERFECTION.

V. THE DOCTRINE RESPECTING THE WITNESS OF THE SPIRIT.

"Q. 16. But how do you know that you are sanctified, saved from your inbred corruption?"

"A. I can know it no otherwise than I know that I am justified. 'Hereby know we that we are of God,' in either sense, 'by the Spirit that he hath given us.' 'We know it by the witness and by the fruit of the Spirit.' And, First, by the witness. As, when we were justified, we were forgiven; so, when we were sanctified he bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first; (as neither is that of justification); neither is it always the same, but like that of justification, sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former."

"Q. 17. But what need is there of it, seeing sanctification is a real change, not a relative one only, like justification?"

"A. But is the new birth a relative change only? Is not this a real change? Therefore, if we need no witness of our sanctification, because it is a real change, for the same reason we should need none, that we are born of or are the children of God."

"Q. 18. But does not sanctification shine by its own light?"

"A. And does not the new birth too? Sometimes it does; and so does sanctification; at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reasonings, especially in those who have either very weak or very strong understandings. At such times there is absolute need of that witness, without which the work of sanctification not only could not be discerned, but could no longer subsist. Were it not for this, the soul could not then abide in the love of God; much less could it rejoice evermore, and in everything give thanks. In these circumstances, therefore, a direct testimony that we are sanctified is necessary in the highest degree."

"But I have no witness that I am saved from sin. And yet I have no doubt of it. Very well: as long as you have no doubt, it is enough; when you have, you will need that witness."

"Q. 19. But what Scripture makes mention of any such thing, or gives any reason to expect it?"

"A. That Scripture, 'We have received, not the spirit that is of the world, but the Spirit which is of God; that we may know the things which are freely given us of God.'—1 Cor. 2: 12.

Now surely sanctification is one of 'the things which are freely given us of God.' And no possible reason can be assigned why this should be excepted, when the Apostle says, 'We receive the Spirit' for this very end, 'that we may know the things which are' thus 'freely given us.'

"Is not the same thing implied in that well-known Scripture, 'The Spirit itself witnesseth with our spirit, that we are the children of God?'—Rom. 8: 16. Does he witness this only to those who are children of God in the lowest sense? Nay, but to those also who are such in the highest sense. And does he not witness, that they are such in the highest sense? What reason have we to doubt it?"

this then also 'we know that we are of God' and in what sense we are so; whether we are babes, young men, or fathers, we know in the same manner.

"Not that I affirm that all young men, or even fathers, have this testimony every moment. There may be intermissions of the direct testimony that they are thus born of God; but those intermissions are fewer and shorter as they grow up in Christ; and some have the testimony of their justification and sanctification, without any intermission at all; which I presume more might have, did they walk humbly and closely with God."—Wesley's Works, Vol. V., pp. 515-517.

HARRAWAY. ERRATA.—In the second number of "Wesley on Christian Perfection," Herald, Nov. 8, the marks of quotation are omitted from some of the paragraphs, and the phrase "simple perfection" is printed—it was not so written—for "sinless perfection."

HARRAWAY.

For the Herald and Journal.

THE LIGHT OF EXPERIENCE.

Among the professed disciples of Christ there are many erroneous differences of opinion in relation to the subject of entire sanctification. Some of these opinions are the offspring of prejudice and ignorance, and others are more particularly the sad fruits of a wilful disobedience to the command, "Be ye holy." From what ever cause these erroneous opinions may originate, they may and should be corrected through the light emanating from deep Christian experience. For instance, let a Congregationalist, or a Methodist, or a Baptist, or one of any other sect, but make and maintain an entire consecration of all they have and are to God, and then rely solely and constantly by faith on the atonement of Christ for present salvation from sin, would correct all essential errors, both in theory and in practice. The light thus reflected on the Scriptural doctrine of Christian perfection would far exceed the light of the most profound arguments and theories.

A blind man may as well judge of color as a corrupt and sinful heart judge correctly of the Spirit's work in saving from all sin. The natural man, however learned in other respects, knoweth not, neither discerneth the things of the Spirit, for they are spiritually discerned. Behold that worldly-wise and influential ruler, Nicodemus, exclaiming with wonder and astonishment, "How can these things be?" If he had experienced this work of the Spirit which Jesus had been telling him about, he would not have been so amazed at the difficulty, nor to say impracticability of the thing. Just so it is at the present day. Professors evil and dispute about the deep things of God which they know not, neither can they know them until they are experienced. Cavillers and opposers would show their wisdom if they let alone the subject of Christian perfection till they obtained the light emanating from its experience. It requires experience to judge of any thing correctly; but how much more is it, required to comprehend by the natural senses?

He that would have light must come to God for it, and he that cometh "shall not walk in darkness, but shall have the light of life." "If any man will do God's will he shall know the doctrine." He shall know theoretically, experimentally and practically. Here is a threefold light, perfect in all its parts, and sweetly harmonizing one with the other. Were it not for the light of experience the other light would necessarily be defective. In how many respects is it defective we shall not attempt to specify, lest we exceed the limits of brevity.

B. S.

DR. BEECHER ON REVIVALS.

The following language of the venerable Dr. Beecher is strong and impressive.—N. C. Advocate.

"My brethren, WE MUST HAVE REVIVALS! It must rain faster, or we perish with drought! There is no such thing as a growing, progressive church without them—no such thing as a prosperous country without them. God has never multiplied his people, never built up his kingdom rapidly without them, and never will. This is the thought I would impress upon those who hear me; the indispensable necessity of revivals of religion to perpetuate the church and to convert the world."

1. Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to and conformity with the laws of mind. Miracles cannot convert the soul. How many of those who witnessed the miracles of Christ, do you suppose, were converted by the prodigies that astounded them? Miracles had their use, but that use was not the conversion of the soul. But now their object is accomplished; the Gospel is authenticated; the work is under motion. Hear the world roar as it rushes along; and see, as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the Gospel is odious; and if they go on, they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the old orthodox way? No, men will go to hell by whole generations if something be not done. But go into a church filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelops the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads from heart to heart, like a fire in a dry forest. Every body feels, and you cannot tell why. In Litchfield, during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact or intercommunion. The Gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the church is filled with the droppings of the sanctuary, is to wait forever."

On the ratio of conversions which take place under an old cozy orthodox ministry, it would take to all eternity to convert the world. We must travel faster.

You will ask me, how are revivals to be obtained. Take this, perhaps the last counsel of an old man, for I shall soon leave the world. I never yet had a revival unexpectedly, or on the mere ground that God is a sovereign, and pours

the Spirit when and where he pleases. This I never yet led to revivals. I always labored for them; carefully watching the indications of Providence, and endeavoring, by the grace of God to seize upon the appropriate moment. If the time came when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all good things, are to be labored for, intelligently, faithfully. Do any of you feel the need of a revival in your churches? There is my experience. Prayer and labor—faith and works."

"Strong and impressive," says the Nashville Christian Advocate, on introducing the article above to the reader. So say we—strong and impressive in several aspects of it. The venerable Dr. Beecher is among the most distinguished Presbyterian divines in the United States, both for his talents and the multiplicity of his labors. He might well say, with regard to a large proportion of his brethren, "in labors more abundant." Had a Methodist minister uttered the sentiments contained in the above short article, the cry of *Arminianism, Popery, fanaticism and delusion*, would have been raised in some quarters with quite a gust.

But where is Calvinism while the ministry is seeking and laboring for revivals! The Dr. says: "I never yet had a revival unexpectedly, or on the mere ground that God is a sovereign." He never thought of making head against the accumulating force of opposition produced by the world's roar, and the luxury attendant on the good old civilization way. His motto was, "we must travel faster," for "on the ratio of conversions which take place under an old cozy ministry, it would take to all eternity to convert the world." The Dr. well might outstrip the Methodist, in his zeal to obtain revivals. We would do well perhaps to take lessons from him on this subject. We commend his article to the consideration of the "orthodox."—Meth. Episcopalian.

For the Herald and Journal.

TO FRIENDS OF THE CHRISTIAN SABBATH.

The following is a brief statement of what the American and Foreign Sabbath Union are doing for the promotion, throughout our country, of the observance of the Christian Sabbath:—

The Secretary of the Union has visited twenty-five of the United States, and travelled more than forty thousand miles; addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath; all secular business, travelling, and amusement, be confined to six days in a week; and all people assemble on the Sabbath and worship God, acknowledge him as the Author of their blessings, and render that thanksgiving and praise which are his due, and our reasonable service.

He has also collected numerous facts from various departments of business, which show the utility as well as the duty of remembering the Sabbath day and keeping it holy, and has embodied them in a *Sabbath Manual*. What has not information done will put a copy of this *Manual* of men at New Orleans, at Pittsburgh, German Buffalo, furnished with it in English, German, French and Spanish, we hope to supply, in their own language, a great portion of all the families of immigrants that go through these places into the Southern and Western country. Through the Home Missionaries and Colporteurs, the object is, to put a copy into every family they visit; and by means of the friends of the Sabbath, in all practicable ways, to give it a most extensive circulation. We hope in this way, with the Divine blessing, to form an intelligent public conscience, and feed it until it shall be strong enough to lead all, in this matter, to yield a voluntary obedience to the known will of God. In no way, it is believed, can we do more to benefit the great and increasing numbers of Foreign Immigrants, and prepare them to be safe and useful citizens, than by leading them rightly to keep the Sabbath; and in no way can we do more to extend and perpetuate our free institutions, than by rendering through the diffusion of information and the exertion of kind moral influence, the sacred observance of this day universal. For pecuniary means to carry forward this work, it has not been our practice to appeal to public bodies, or ask them for money; but to go before them and show how, by keeping the Sabbath day holy, they may save money, save their children, save their country, and save their souls, and thus do them all the good in our power, and then leave them, with asking for any contribution. By so doing, we have been able to reach a greater number and variety of persons, to make a stronger moral and religious impression, and do greater good. To obtain the needful means, we have applied to friends of the Sabbath who are blessed with property, and are accustomed to do good with it, stated to them what we are doing, and requested them to aid us in this work. A number of men, at first, furnished a hundred dollars each, to start this movement. A part of them concluded, should they live, to give the same annually for five years. Others have given smaller sums. Our plan has been to spend as little time as possible in efforts to obtain money, and as much as possible in efforts to extend information and make moral and religious impressions. The five years has closed, and for means to continue our operations, we are now wholly dependent upon what the friends of the object shall furnish for this purpose. We are exceedingly desirous to continue them, if practicable, as we believe they may be of great and lasting benefit to mankind.

A rising interest on the subject is manifested throughout our country, and great and satisfactory changes in public sentiment and practice are taking place with regard to it. The Sabbath Manual, which embodies the will of God as manifested in his works, his word and his providence, commends itself to the understanding, the conscience and the heart, and in many cases has produced the most beneficial effects. Sabbath-breakers have become Sabbath-keepers; and those who had for years neglected public worship are now found regularly in the house of God. By continuing our operations, we shall probably be able to put a copy of this *Manual* into one from two hundred thousand families a year; and thus annually bring before half a million of people who have not before seen it. Could a copy be put into every family, and especially over all the new destitute parts of our country, its salutary effects might be felt to all future generations.

Arrangements have been made, and facilities provided, which will enable us, for each thousand dollars which shall be furnished for this purpose, to cause a copy of the *Manual* to be put into a hundred thousand families; many of whom are on the frontiers and in the most destitute parts of the country, where but few books are found, and where this will be of immense service to the rising generation. Friends of the Sabbath, who can consistently do it, are respectfully and earnestly requested to aid us in the prosecution of this great and good work. By so doing, it is believed, they may be instrumental in the promotion of the highest present and future good of our fellow men.

THOMAS S. WILLIAMS, President.

JOHN TAPPAN, MOSES GRANT, BENJAMIN SMITH, BENJAMIN HOWARD, JACOB SLEEPER, H. M. WILLIS, JUSTIN EDWARDS, Secretary.

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JULIUS A. PALMER, Auditor.

Donations directed to BENJAMIN PERKINS, Treasurer of the American and Foreign Sabbath Union, 100 Washington Street, Boston; or to O. R. KINGSBURY, 150 Nassau Street, New York, will be gratefully received, and faithfully appropriated to the great objects of the Union.

P. S. Editors of papers and periodicals, friendly to the Christian Sabbath, are respectfully requested to insert the above in their publications.

PRINCIPLES TO BE STUDIED.

MORALS.

1. What ought to be done, can be done.
2. Demand only what is right, and in duty to God, submit to nothing which is wrong.
3. A generation of boasters is never a generation of thinkers, still less of doers.
4. Moral Reform always begins with those least needing it.
5. Whatever goes to deny moral obligation, and to confound moral distinctions, is of fatal bearing upon character, and proves an effectual check upon the reformation.
6. To reform, in the real and just sense, is to restore original order—to bring man back to his primitive model—to induce him to become what his Maker intended him to be, and to act in conformity with the great principles or laws upon which his moral constitution was framed; and that the reform may be genuine, and the reformer retain his hold on the public mind, he must admit of no compromise; and discard the plea that the least of two evils is to be chosen, and the end sanctifies the means.
7. Reformations live only by aggressive and onward movements.
8. A say and do-nothing philanthropy has too long deceived the hopes and mocked the miseries of men.
9. Men will not always stultify themselves by pretending to believe and disbelieve the same thing in the same breath.
10. To hold the doctrine of human rights, or the fundamental principles of justice in the abstract, and not to carry them out in practice, is, in fact, to apostatize from them.
11. We are not permitted to seek the good even of the Universe at the expense of any being in it. Rather than do this, even Jehovah himself has created, and retire as incompetent to the station he occupies.
12. Take away a man's right to worship, where, and under what religious teaching he thinks proper, and you take away his right to worship according to the dictates of his own conscience.—Rev. John Keep.

For the Herald and Journal.

"REVIVAL OF RELIGION."

By many, revivals are despised and ridiculed, and by others they are deplored; yet they are the hope of the church and the world. Without them the church must decline, our country be ruined, and the world perish. Few, indeed, of our relatives and associates, or our fellow men in general, will ever be brought into the enjoyment of the religion of Jesus Christ, or be saved from hell without revivals.

Every minister of the Gospel, and every Christian should be constantly employed in efforts for their promotion. But O, how little is felt! how little is done. Many professing Christians are doing nothing in this work! Need we wonder that so few are found seeking God, and that the multitudes are blindly pursuing the way to everlasting death? Were the ministry and membership of the church as much engaged in saving souls as the men of the world are in their various pursuits, such revivals would soon be witnessed as have never been seen since the days of the apostles. But the ministry cannot accomplish the work alone. The membership must unite with them. Would that all felt their responsibility and would act as they ought. The little book, entitled "Revivals of Religion," by Rev. J. Porter, of the N. E. Conference, is well calculated to do good by awakening an interest on this all-important subject, and also to give that interest a right direction and a vigorous and constant action. Most heartily do I wish it an extensive circulation.

E. BENTON.

Norwich, Nov. 24.

MORE ROMAN CATHOLIC ADMISSIONS.

We have always been of the opinion that Popery cannot find a congenial home in this country; an opinion amounting almost to a conviction that a republican form of government, in its purity, and Popery, cannot co-exist. When the spirit of freedom sleeps, or liberty degenerates into licentiousness, the Papal system, ever vigilant to avail itself of such an advantage, may push forward its emissaries and make progress with its institutions. But before pure republicanism its exclusiveness melts as ice before a fire, and it cannot prosper largely, even by long and earnestly sustained effort, in the genial, humanizing, benevolent atmosphere of freedom. When the advanced guard of its armies marches into territory where free discussion is allowed, education is general and the Bible is accessible to all, its leaders drop off, and its rank and file fall in their devotion. The entire army may follow, and even swarm over the land, but before the Bible and republican freedom its hosts dwindle, and they can only be kept up numerically by recruits from abroad.

Evidences of this conscious weakness—this want of adaptation on the part of Popery to the institutions of this country—are frequently to be found in the correspondence of the Roman Catholic priesthood with their superiors; in the pastoral charges of Roman Catholic prelates, and in the editorial columns of Roman Catholic journals. The constant burden of their pub-

lished sentiments is that the system of education practised in the United States, and the freedom of intercourse and of discussion, which are the natural fruits of republican institutions and habits, are inimical if not fatal to their prosperity and advancement as a church. We can readily believe it; and it is our opinion that if, as a people, we are careful to preserve the purity and vigor of our institutions, and especially to provide for the free distribution of the Bible, for the plain, didactic preaching of Gospel truth and for general education, these will, more effectually than direct assault, secure the final triumph of Protestant Christianity.

We have more than once pointed out the confessions and admissions of the Roman Catholics on this point. Another of these admissions is found first in a circular from the Roman Catholic Archbishop at Baltimore, and next in the editorial columns of the Journal. The occasion of it was the opening of the St. Charles's College, designed to supply an acknowledged want—that of a native born clergy. The Archbishop says:—

"The experience of all ages and Christian countries proves that a national (?) church must seek within its own bosom the resources of its own fecundity and prosperity. The Divine Author of our holy religion fails not to provide fit and abundant instruments for its preservation and propagation. Youth are not wanting who, at an early period, feel themselves called to the ministry. But we have not provided adequate means to foster and shelter their pious yearnings. The continued contact with those of their own age, but actuated by different views and sentiments, if not professing a different religion, has, in our best of colleges, proved but too generally fatal to most unequalled vocations."

The Freeman's Journal and the Pittsburgh Catholic follow suit and bewail what they cannot deny.—The fact is admitted by the Journal, and is spoken of as deserving the most anxious consideration. Parents who send their children to "schools where they may be exposed to the society of bad companions, and worst of all to (that of) children who are not of the faith," are represented as perilling the souls of their children. The reader will not fail to notice that the example of bad, immoral children is spoken of as a small evil compared with that of those of a contrary or Protestant faith. "The frequenting of such a school," it is further urged, will end, at least in forty-nine cases out of every fifty, in corrupting the heart of a child, and finally in destroying what little of intellectual principle may by occasional and irregular means be imparted to him." Now, admitting that the forty-nine cases out of every fifty is a figure of speech employed to frighten naughty parents from sending their children to Protestant schools, still the admission stands prominently forth that the "worst of all" evils—the greatest impediment to papal success—is the free commingling of Roman Catholics with Protestants. And again:—

"We shall look long, and look in vain for an American born priesthood if American born children of Catholics are left to grow up in the companionship of non-Catholic children, and unfostered by the care of Catholic teachers."

It is scarcely necessary to say that the admission of non-Catholic children to Catholic schools is not only a free commingling of Roman Catholics with Protestants, but a free commingling of Protestants with Catholics.

POLITICAL KNOWLEDGE.

We frequently hear people exclaiming, as if they gloried in their ignorance—"We do not meddle with politics; we know nothing about political affairs, and care less." This is equivalent to acknowledging that they neglect their own concerns, and are ignorant of the most important duties incumbent upon the citizens of a free country. One may refuse to be a rabid partisan, and may neglect to acquaint himself with all the political gossip of the times, without being justly chargeable with a dereliction of duty. But he who neglects the study of politics, in the proper sense of the term, is one who will not acquaint himself with the laws and constitution of his country, and is regardless of the best policy for regulating national affairs. There are many individuals who say they are willing to leave these matters to politicians, and do not think it best for private citizens to dabble in them. Suppose all our private citizens were to take the same ground, and leave the work of legislation exclusively to politicians—how long, think you, would the people retain their sovereignty? The truth is, that in this country the study of politics is every man's business. Political economy and a knowledge of the prominent measures of government, should be familiar to every citizen, and just in proportion to the number of our citizens who are ignorant on these points, is the country unprovided with a check against the encroachments of ambitious politicians upon the liberties of the people. To boast of one's ignorance of politics is as foolish and ridiculous as to boast of one's ignorance of the common branches of English education. A knowledge of reading, writing and arithmetic is not more necessary for success in the transaction of the common business of life, than is a knowledge of politics for the preservation of our free institutions. If any one is ignorant of politics, let him seek to be enlightened, nor boast of his ignorance and glory in his shame. As well might one boast of being a slave, as to boast of that ignorance which, if it were general, must inevitably lead to slavery.

FOLLY OF THE SWORD.

When the born and bred gentleman, to keep to coined and current terms, pays down his thousands pounds or so, for his commission, what incites to the purchase? It may be the elegant idleness of the calling; it may be the bullion and glitter of the regiments; or, devout worshipper! it may be an unquenchable thirst for glory. From the moment that his name stars the Gazette what does he become? The bond-servant of war. Instantly, he ceases to be a judge between moral right and moral injury. It is his duty not to think, but to obey. He has given up, surrendered to another, the freedom of his soul; he has dethroned the majesty of his own will. He must be active in wrong, and see not the injustice; shed blood for craft and usurpation, calling bloodshed valor. He may be made, by the iniquity of those who use him, the burglar and the brigand; but glory calls him pretty names for his prowess, and the wicked weakness of the world shouts and acknowledges them. And is this the true condition of reasonable man? Is it this by which means that he best vindicates the greatness of his mission here? Is he, when he most gives up the free motions of his own soul—is he then most glorious?—Douglas Jerrold.

WEDNESDAY, DECEMBER 6, 1848.

A WORD TO THE PREACHERS OF PROVIDENCE CONFERENCE.

The time, brethren, fixed for your collection in behalf of the Biblical Institute, is the third Sunday in December. This collection is not at all onerous—not larger than an average of three or four dollars to each appointment. You have shown a hearty interest in that great object, and passed strong resolutions in behalf of the collection for it. For your well-earned Conference honor, as well as for the good of the cause, don't fail to take up the collection. Let the Providence Conference in this, as in all other fiscal matters, present an example of fidelity and punctuality. This great and good cause is in such a posture that it need not interfere with our other financial pledges, if the small annual collection is thoroughly attended to, but it cannot live without that pittance of sympathy and help from the church. As a member of the Conference, we are ambitious that at its next session our whole amount of annual pledge shall be fully or more than fully kept; though we have no appointment, our own collection shall be on hand, if it must come out of our own pocket. We would speak a good word to the other Conferences, but are not aware of the dates of the collection appointed by them. We hope they will "look out" for it; it is somewhere about the same time, we think, in them all. Brethren of New England, let us attend to this business, as pledged men ought to. Let it not be said that we allowed such an interest as this to fail in an age like this, for want of so small an annual pittance. Assuredly it cannot be. Let us, then, make throughout the church this small new year's present to our promising School of the Prophets.

A MODEL SEMINARY.

We sometime since referred to the opening of the Newark Wesleyan Institute, and gave a description of its fine edifice; the New York correspondent of the Pittsburgh Christian Advocate speaks of it as follows:—

A week or two since, we enjoyed the pleasure of a visit to the Newark Wesleyan Institute. Bro. Kidder, our excellent Sunday School editor, has had much to do in getting up this institution. We wish to call the attention of our friends to its plan and arrangement, especially those who are engaged in getting up seminaries in our church. We regard it as a model institution, embracing a better system, combining more advantages, and at less expense than any other institution we have ever seen—and they are not few in number. The whole expense of the institution, including lots in the city of Newark, building, and furniture, will not exceed \$15,000; and yet the buildings are so arranged that 400 students, male and female, may be accommodated and instructed; and that, too, with no more teachers than half that number of students usually require. We have not space for a detailed description; but we would call the attention of all interested in the erection and planning of such institutions to it. We were happy to find that though it had been opened but six or eight weeks, it already had nearly 200 students.

We are glad to hear so good a report of its prosperity. One of the noblest results of Methodism in this land is its numerous institutions of learning. We can remember when there was but one Academy belonging to our church in this country, and when there was really not one collegiate graduate in our whole ministry. What a change has taken place since! Our academies are now scattered all over the nation, and better ones belong to no other church. It is no marvel to us that they have peculiar struggles to get on which to project and conduct them. We hope to hear more from the experiment at Newark; it may afford important light to our other schools.

STUDENTS VOTING.

The Indiana State Sentinel thrusts severely at the students of Wabash College for voting at the late election, and commends heartily our young men at Indiana Asbury University, (Greencastle), for their deference to the law in the case. It remarks that:—

It is denied that even the students in our colleges have any right to vote elsewhere than in the townships of their homes—for by the term residence the law means a man's permanent home, without doubt. The Crawfordville Review complains about the voting of the students of Wabash College, on this account; and it says: "We understand that the students of Greencastle College wrote to Judge McDonald of Bloomington, one of the ablest lawyers in the State, asking his opinion as to whether they were entitled to cast their votes at Greencastle. The Judge informed them that they had no right, whatever so to do; and advised them in order to keep out of difficulty, to return to the counties from whence they came, if they wished to vote. We are informed they took the Judge's advice and did not attempt to vote at Greencastle."

The Sentinel proceeds to characterize the conduct of the two institutions in the case:—

The one set vote in spite of the law; the other try to learn its true intent, and obey its requirements. The Wabash was a beggar before the Legislature, two or three years ago, and after a good deal of wheedling and sniffling, got some thousands of the people's money. Greencastle gets along by her own merits and industry, and does not besiege the Legislature with begging petitions.

ZION'S HERALD—THE REDUCTION.

BRO. STEVENS.—I regard the Herald as one of the best religious papers within my knowledge; I hail its weekly visits with great pleasure. It would afford me heartfelt satisfaction to see it in all the families where I visit. And why may it not be so generally circulated that all our members and friends may greet its weekly advent? Few can be so poor as not to be able to take it; some doubtless are; the Lord bless them with "food convenient for them," and enough besides to "pay for the Herald." The subscription list ought to be doubled immediately, and with suitable effort I believe it might be done. What say you, brethren in the ministry and membership, on Dover District? Our District stands first in order on the list; shall it ever be the last and least in order to sustain our own beloved paper? We can do great things by taking pains for it. We have by far the most populous part of the State. Several large societies in factory villages, and one city too. Portsmouth, Newmarket, Dover, Great Falls, Rochester, Greenland, Lawrence and Northfield. Besides these we have many other places capable of doing nobly. It is intended to give all a hint, that it is time to be up and doing. But another month, brethren, and the present year will be gone. Our people can now have the Herald for one dollar and a half. Cheap enough! I hope the preachers on this District—and indeed on each of the others—will do their best to overwhelm the Agent of the Herald with new subscribers to commence with the new year.

E. SCOTT.

Epping, N. H., Dec. 1, 1848.

"Rejoice evermore."

SPIRIT OF THE METHODIST PRESS.

The State interfering with the Church—Indian Adherents—The Book Room—Quarterly Review—Virginia Conference—Emancipation—Prospects of the Church—D. D.'s.

THE WESTERN CHRISTIAN ADVOCATE complains severely of the interference of the U. S. Indian Agent with our church affairs among the Wyandots. If the assertions of the Advocate are correct, our church ought in some form to protest immediately and unyieldingly to the National Government on the subject. A communication in the same paper from the Wyandot Mission, numerous signed, represents the condition of things there precisely as we described it last week. It speaks as follows of the other tribes:—

A few words as to the surrounding nations, the Delaware, Kickapoo, and Shawnee. We still believe that they are most decidedly in favor of remaining in the Methodist Episcopal Church, and if left to their own choice, would this moment so decide; but the Southern preachers, and Agent of the Government to those tribes, have threatened them, and used every possible means to induce them to go with the South, and to keep them in ignorance on the subject.

Another letter in this same number from the Wyandots says:—

Our old friends of the Methodist Episcopal Church may rest assured that we will remain firm and true to our first love. We are united in the bonds of love, and, although afflictions and persecution may come, yet we believe, with a firm belief, that the God of mercy will help us. We call upon the children of God to pray for us, that he may sustain us.

The New York correspondence represents our Book Concern as in a very favorable condition. Of the Review it says:—

It is cause of sincere regret, that the importance of sustaining that publication is so inadequately appreciated by our people. I have been grieved to hear its perpetuation treated as merely a question of dollars and cents, and the notion insisted on that it cannot pay its own expenses it ought to be given up. On the contrary, I think it ought to be sustained, were the whole of the expense of its matter drawn from other sources. In almost every department of learning, and especially the more elevated, it is expected that such enterprises can be prosecuted only by pecuniary aid from abroad. There is not a college or higher class of periodicals are nearly always sustained by contributions directly or indirectly made for that purpose. It is a penny-wise policy that would dictate another course, as to the Methodist Quarterly Review; for even when such publications are not directly sustained themselves, their indirect influence more than compensates for the deficiency. But our Review has always paid its own cost; and were it properly circulated, it would become an available source of income. The good to be effected by it, as a model institution, embracing a better system, combining more advantages, and at less expense than any other institution we have ever seen—and they are not few in number. The whole expense of the institution, including lots in the city of Newark, building, and furniture, will not exceed \$15,000; and yet the buildings are so arranged that 400 students, male and female, may be accommodated and instructed; and that, too, with no more teachers than half that number of students usually require. We have not space for a detailed description; but we would call the attention of all interested in the erection and planning of such institutions to it. We were happy to find that though it had been opened but six or eight weeks, it already had nearly 200 students.

Of the prospect of the Concern this correspondent says:—

As to the Southern prosecution, I think but little is to be feared from that source; for, should their claims be legally awarded to them, I doubt whether a reduction of the capital by two-sevenths (the proportion due to them) would be any real disadvantage. But it should be remembered by all concerned, that the day of large dividends from that Concern has passed away. The recent reduction in the price of books, though it will increase the sales, will also diminish the profits. And the papers, which have lately been largely profitable, will probably only support themselves for the future. I approve of the reductions thus made, for I think our literature, and so efficient an agency for imparting religious instruction, should not be taxed to make up the delinquencies of our church members.

The great question, he thinks, for our Book interest is, how hereafter shall the books be circulated? That question has its answer, we think, in the success of the colporteur system as exemplified by the American Tract Society, and also by some of our Conferences. full reports of the proceedings of the Virginia Conference. The editor says:—

The reports from every department of our work were full of encouragement—claiming our sincere gratitude to the Lord of the harvest. "The Lord hath done great things for us," in all the work of our hands, "whereof we are glad;" and we will praise him with joyful lips. Revivals of religion were general throughout our Conference bounds. In many places there were a most powerful, almost extraordinary character. Forming an estimate from the reports given in, we should think not less than four, perhaps, five thousand souls professed conversion during the year.

Dr. Lee thinks the financial system of the Conference pre-eminent. He thus describes it:—

The Virginia Conference, we think, is the Banner Conference in raising funds to meet the deficiencies of her ministers. She has, perhaps, the best and most efficient system—in the organization and working of her "Joint Board of Stewards"—for raising funds yet developed in the temporal economy of Methodism. This system, comprehending a lay steward for each Presiding Elder's District, united with an equal number of the ministers of Conference, with an additional member of the body who is Chairman, brings the laity into the financial measures of the Conference, and interests them in our monetary affairs in a manner that is felt through all the ramifications of our church. It has been in operation some ten or twelve years, annually increasing in efficiency and steadily augmenting the amount to be divided among our deficient and necessitous ministers and their families. As one practical proof of its success the Virginia state, that "Joint Board of Stewards" received at the Conference just past, from all sources, the sum of \$24,492.22, to be divided between the claimants upon the Conference funds. It is true the dividend upon each hundred dollars of claim was only \$250.88. But even this is greatly in advance of former years. When we were receiving \$1,000.00 per annum from the Book Concern, we did not reach this amount. But now, under the happy influence of our present system, we are anticipating a period when the Conference collections will meet every claim—with dollar for dollar—that may come against it.

The Conference Missionary Society reports an advance on last year's receipts of upwards of two thousand dollars. The whole amount reaches nearly seven thousand dollars. At the anniversary of the Society nearly eight hundred dollars were received.

THE CHRISTIAN ADVOCATE AND JOURNAL contains a column of Revival Notices. Dr. Peck is sketching objects of interest in his visit to England. Dr. Bangs continues his articles on Slavery and the State of the Church; the latter we shall give—one of his articles will be found in our present number. The venerable Doctor's plan for emancipation is as follows:—

That the Congress make a proposition to the several slave States, that so much a head shall be allowed for every slave that shall be emancipated, leaving it to the State Legislatures respectively to adopt the time, the age, and the circumstances under which emancipation shall take place. In respect to the aged and infirm, it would be unjust, if not indeed inhuman, to set them free without provision being made for their support and comfort; and the young and helpless infant ought to be provided for by some adequate means. But how shall the Congress get the means to appropriate the amount necessary to remunerate the citizens of the slave States for emancipating their slaves? I answer, let all who feel an interest in the subject, abolitionists, anti-slavery men, as well as the slaveholders themselves, unite in a petition to the General Government, praying them to levy a tax, or set apart the avails of the public lands, for this very purpose. Either of these ways would be just and equitable; for, let slavery be a curse or a blessing, all parts of our country have become implicated, less or more, in it, and are therefore alike participant in its blessings or curses; and hence all are under the like obligations to contribute, by every lawful means, in their power, to remove it from the land and nation.

The Christian Messenger has some very just

REMARKS ON THE PROSPECTS OF THE CHURCH.

After referring to the causes of our late declension, it says:—

But still we have had reason to rejoice, that the great and sublime moral enterprises in which the church has ever been interested, have not been abandoned. Our Sabbath Schools have been multiplying and flourishing. Promising fields for missionary effort have been opening, and the church has nobly responded to the "Macedonian cry." Our Bible Societies have been augmenting their facilities for the accomplishment of their mission. The influence of personal piety has been felt and exhibited, and not a few in the walks of life have been inquiring for the way of life, and walking therein; and although the church have suffered in numerical strength, she has not been unfaithful to her duty. Her strength shall yet be unimpaired by the conflicts that are knocking her down on the path of her destiny. She has yet a great and glorious work to accomplish, and presenting the prospect of an important triumph, whether the persons receiving these solicitations, or set in motion a train of effects that result in their bestowment; or whether our colleges have a large fund of them on hand, which they are ready to dispose of at a low rate. We hope neither, and yet fear one or the other. If the former, it is most likely the most modest course is taken, which would be to solicit directly rather than indirectly to get somebody else to do it for us, what we are a little ashamed to do for ourselves. One can help another in this way to very good advantage. But however these degrees are obtained, they are becoming wonderfully numerous in Methodism. I hardly dare undertake an enumeration of them, for fear my knowledge of figures would be insufficient to the task, and I would not like to make a failure. Now if these are all worthily bestowed, there can be no possible objection, for to have bestowed an eagle in a goose-puddle. Certainly the degree has done nothing worthy of such abuse, and it ought not to be subject to such mortification without cause. A little man with a big title is an object of extreme compassion. He is always and altogether out of fix. His hands are in the way, his feet are very troublesome, and his head is so disordered as perfectly to have metamorphosed the man. Of course he thinks he must stretch himself up to others with the same titles, and so he cannot walk, nor act, nor talk, nor appear as he once did. See how much more dignity there is in his walk; how much more greatness in his act; how much of Plato, and Socrates, and Seneca in his talk; and how much more polish and distance in his appearance. * * *

There is more truth than poetry in the following line from Young, and yet the poetry is good:—

"Pigmees are pigmees still, though perch'd on Alps." Now I cannot help but think that our colleges ought to be more careful in the bestowment of their honors, and not give them so lavishly upon those who have only a little snatching of science and theology. It sinks their worth, and makes them of little or no value. It is like bestowing an eagle in a goose-puddle, and talents and extensive learning, and then they will be worth something; but as the case of Alexander the Great.

Our readers know our views on this subject. Our little "Je d'après on it, last summer, went the 'rounds' quite triumphantly. It was generally approved because it was a common feeling that some rebuke of the kind was called for. It was sufficiently qualified too, for it distinctly admitted the propriety of such titles in certain cases. We have no small whims on this subject, but really believe that the simplicity and parity which should distinguish Christian ministers have been marred in this country by the reckless profusion of such distinctions. We had some interest too for those, who wearing the title, also deserve to wear it; the commonness of it is really a detraction from them; we attempted to do the genuine doctors a little service, and hope they will feel properly grateful. It was an act of compassion also on those who do not deserve the distinction, and yet are liable imprudently to obtain it. They "pay dear for the whistle," as the Advocate shows, and he does them a good service who averts the misfortune from them. The bestowment of such honors on selected ordinary men, is a virtual disparagement to all of the same class who are passed by. Look at it any way you please, the evil is a nuisance, and ought to be abated.

THE CHURCHES.

EAST GLASTENBURY, CONN. Rev. L. Leffingwell writes, Nov. 28:—Dear Brother Stevens, Permit me to say to the friends of Zion, through the Herald, that we have enjoyed for the last two or three months a very gracious and singularly powerful revival of religion. A goodly number have professed conversion, and are going on their way rejoicing. The tide of salvation rolls still, especially, though not exclusively, in the church. Glory be to God. His own right arm hath gotten him the victory.

DEDDHAM, MASS. Rev. D. Richards writes, Nov. 26:—Let me say a word or two from Dedham. Yesterday was our Quarterly Meeting conference. Elder C. preached the word to us during the day with great acceptance, and I trust with profit. In the evening I pleaded as best I could for our fathers, and the "Preachers' Aid Society"—amount in money and names, \$21.39, being \$16.39 more than our assessment.

WESTON, MASS. Rev. T. H. Mugde remarks:—While writing, I will add that the Lord has been gracious to us in Weston. We have had a gradual ingathering ever since Conference. About twenty have been converted, and others are still pressing into the fold.

WISCASSET, ME. Rev. Josiah Higgins writes, Dec. 1, 1848:—Will you say, to the praise of God, that about twenty souls, we trust, have been brought from darkness to light, and are happy in a Saviour's love, who, a few weeks since were either totally backslidden and had been for years, or had never professed religion—and quite a number are now seeking the Lord. Pray for us.

EXAMPLE TO RAILROAD DIRECTORS.—The Directors of the Madison and Indianapolis Railroad, at a meeting recently held, "unanimously ordered, that it shall hereafter be competent for any officer of this company to cause or permit any car of this company to run on the Sabbath for any purpose whatever; and that the President of this Board give notice to the public, in such manner as he shall deem best, that hereafter the cars of this company will not be run, either for passengers, freight or otherwise, on the Sabbath."

CORRESPONDENCE.

NEW YORK CITY CORRESPONDENCE.

Rev. Dr. Hawkes—Dr. Tying's New Church, St. George's—Thanks giving Day.—The Astor Public Library.—Mrs. Mary B. R. Dana, (Mrs. Shindler).—Death of Jonathan Goodhue, and Public To be of Respect to his Character.

Rev. Dr. Hawkes has drawn large audiences to his discourses, during his visit to our city this season. He is about to leave for his own field of labor in the South.

Dr. Tying's new church has been just completed. It is a most superb edifice, a perfect gem of architectural beauty, wrought of brown free stone, and after the Byzantine or Romanesque style. Its extreme length is 172 feet; height of tower, 250. There are 200 pews, 10 feet long and 3 wide on the lower floor, and 100 in the galleries, besides those for the Sabbath scholars. The wheel window in front is 67 feet in circumference, throwing a full and beautiful light upon the interior. In the rear of the church is the lecture room, with accommodations for 1000 Sunday scholars. The building retains the name of the Doctor's old church in Beekman Street—St. George's—and it was opened for the first time on Sunday last, and Dr. Tying officiating both morning and afternoon. It has not yet been consecrated. The Episcopalians, you know, have not the services of Bishop Onderdonk at present, and Whitingham, invited here temporarily from Maryland to perform the duties of the suspended prelate, is, I presume, entirely too Puseyitic for Dr. Tying, to dedicate this magnificent temple. The whole pews are valued at the immense sum of \$100,550, upon which an interest of 8 per cent. will be assessed for the current expenses. They were sold at auction, and those valued at \$300 each brought premiums of from \$25 to \$60.

No thankful heart could have desired a more lovely day than we had for Thanksgiving Day, on Thursday—balmy, clear, Indian-summer like. The streets were alive; churches generally filled, and pulpits ably supplied. Dr. Peck preached in Duane Street; and so excellent was a written discourse from Rev. Mr. Griswold at Mulberry, that he was formally requested to furnish the congregation a copy for publication.

You remember the large legacy left by Mr. Astor, to establish a free public library in New York. I am happy to add that Dr. Cogswell was now preparing to embark for Europe on a general bibliographical six months' tour, preparatory to laying the foundation of the great Astor Library in the spring.

We have good news from Mrs. Mary S. B. Dana, whose "Southern Harp" so often cheers our homes and firesides; a favorite collection of ours. She adopted the Unitarian faith, and was widely known by her "Letters to Unitarians," but has recently been publicly confirmed in the communion of the Episcopal Church. Her father and mother died at Orangeburg, S. C., and she is now the wife of the Rev. R. G. Shindler, Episcopal missionary laboring in that place. How many a tear has started unbidden from its secret crystal fountain, while the ear was listening to those beautiful lines of hers:—

"I never clasp a friendly hand,
In greetings or farewell,
But thoughts of my eternal home
Within my bosom swell."
There, when we meet with holy joy,
No thoughts of parting come,
But never ending joys still
Shall fill us all at home."
(That blest eternal home.)

We have lost Mr. Jonathan Goodhue suddenly, from a disease of the heart. He visited his country seat, Staten Island, on Thursday last, and returning before breakfast, was taken sick at night and died. He was a member of the church of St. George's at Pittsburg, and had just returned from a tour of duty at the time of the division. Mr. Gray, of Boston. He was among the oldest members of New York, liberal, unostentatious, kind to all, of universal benevolence. Few men were more generally known or respected. The shipping hoisted their flags half mast; the Chamber of Commerce and the merchants assembled, and all for the purpose of expressing regret for his loss. I knew him well, and almost daily during the past summer grasped his friendly hand, and spent a well improved hour in his intelligent society. Gladly do I embrace this opportunity to make an allusion to his great virtues, benevolence and goodness.

DELTA.

New York, Nov. 28, 1848.

LETTER FROM NEW BEDFORD.

Sabbath School Lyceum—Rev. Mr. Patten's Lecture.

The Sabbath School of the Elm Street Church, in this city, has recently formed a Lyceum under very encouraging circumstances, and its progress thus far has altogether exceeded the warmest anticipations of its friends. The very attempt would appear auspicious, as indicative of a desire in the church for intellectual improvement, and an appreciation of the advantages to be derived from education, varied literary knowledge and refinement of mind. It also evinces a laudable purpose in its members to aim at that mental elevation which should always and forever characterize genuine piety and religious zeal. The plan of the association is to have lectures twice in a month from such speakers of talent as they may be able to obtain. As the tickets are gratuitous, a want of funds will prevent an offer of pecuniary remuneration to lecturers beyond the payment of their expenses, yet several to whom application has already been made have kindly promised their services. The lecture on last Monday evening, by the Rev. Mr. Patten, on the life and character of Dr. Fisk, was one wholly alike of the subject and the speaker, an effort deserving high praise. It was also, most happily adapted to the end contemplated by the Association, presenting to our youth with the vividness of life a portrait of moral worth, and a model every way worthy of imitation in whatever constitutes a man, a scholar, a philanthropist and a Christian. Such an exhibition cannot but have an elevating and ennobling influence on the larger and attentive audience that was privileged with it. The occasion was one of exceeding interest: the presence among us of our former pastor beloved, stirred the deep fountain of our affections, while his generous effort wound around our hearts still more closely the cords of gratitude which bind us so firmly to him.

New Bedford, Nov. 20.

WORCESTER DISTRICT.

DEAR BRETHREN.—You are aware that the terms of our excellent Herald are to be reduced soon to \$1.50 per annum. The Association cannot afford the paper at this price without a great increase of subscribers; and "the time is short" for the work. We can double the number of subscribers in this District with but little effort. I really hope, while our beloved brethren of the Association, without remuneration, "stand in the gap," and are trembling for the result of the reduction, that we shall immediately, and unhesitatingly come up to their help. Let us not delay for a day. January is at the door. Make a great "New Year's Gift." We can do it, and we shall. Come, brethren in the ministry, travelling and local, official brethren, brethren and sisters of all the churches, one and all, let us do what we can for the Herald.

J. HARCALL.

WESLEYAN UNIVERSITY.

To the Friends of the University in the Providence Conference:

Four years since, when this Institution was greatly embarrassed, many of the preachers came forward and gave their notes, payable in five years, with interest annually. They subscribed from \$25 to \$100 each, with the understanding that what could be collected in their respective charges should go towards cancelling their obligations. The sum subscribed by the preachers was about \$5,000, and the sum pledged by the Conference was \$10,000. A part of the last sum had been previously subscribed within the bounds of the Conference.

The following year, the Agent obtained some part of most of the preachers' subscriptions, and the balance was to be collected or paid by the respective preachers. The most of the notes became due at the next Conference. And now we desire most ardently to complete this business with as little delay as possible, and place the University in a safe condition.

Will not our friends most cheerfully aid those preachers whose notes are unpaid? A small sum from a few of them would secure the object, and make many hearts rejoice. Nor should our younger class of preachers feel it a burden, but a pleasure, liberally to aid in this benevolent object, many of them having been signally benefited by our literary institutions. Some of the oldest preachers have paid out of their small means, for our seminaries, (beginning with Newmarket Academy), from \$300 to \$500.

D. FILLMORE, Financial Agent.

New Bedford, Nov. 16, 1848.

THE PROPERTY QUESTION.

THE NASHVILLE CHRISTIAN ADVOCATE publishes the following document, adopted by the late St. Louis Conference of the M. E. Church, South:—

Whereas, at the time of the division of the M. E. Church in 1844, a Plan was adopted with great unanimity and apparent sincerity, for the equitable division of the property of the church, and whereas, that Plan was immediately assailed by the leading official organs of the Northern Church, and denounced as unconstitutional, and consequently null and void, thus defeating the vote authorizing the change of the restrictive rule. And whereas, the late General Conference held at Pittsburg, acted upon the unanimous assumption, that the bad faith of the North refusing to change the restrictive rule constituted a justification for repudiating the solemn compact entered into at the time of the division. And whereas, the said General Conference adopted another Plan which they have the South could not accept, and which is made to depend for its consummation on contingencies which the North has the power, and their past course compels us to fear the disposition to defeat. And whereas, nearly five months have now elapsed without the first step having been taken, so far as we know, to carry into effect their deceptive scheme of arbitration, the conviction is forced upon us, that there exists a settled purpose to baffle the South, and that all hope of an amicable adjustment is now extinguished. And whereas, the funds involved were committed to us as a sacred trust, which we cannot permit to be alienated from our widows and orphans, without recalcitrancy to a high moral trust.

Therefore Resolved, That the decision of the Board of Commissioners of the M. E. Church, South, with the concurrence of the Bishops, Appointee and Book Agent, to appeal to a civil tribunal, though a painful and humiliating measure, was clearly the last alternative, and therefore has our cordial approval.

What a congeries of absurdities is here put forth by a grave assemblage of Christian pastors!

The failure of the Annual Conferences to suspend the restrictive rule was the result of thorough discussion in our papers and Conferences; would our Southern brethren deny the right of such discussion?

In consequence of the non-suspension of the restrictive rule the Property part of the Plan became necessarily a nullity, as any one with his wit about him must instantly perceive on reading it, and yet the Southern Church, in its own self defence, at Pittsburg repudiated the solemn compact entered into at the time of the division!

The General Conference is accused of adopting "another Plan" which they knew the South could not accept," &c., whereas this other Plan was a comprehensive one, including every possible alternative which remained after the failure of the first, and actually including the one now adopted by the South.

PROSPECTS IN NEW YORK.

The New York correspondent of the Pittsburgh Christian Advocate says:—"Our churches in the city are in a very healthy and growing state. We doubt whether they have been in a better state for years. Drops of mercy are falling, and the very general cry is, 'O Lord, revive thy work!' The preachers' meetings have been unusually spiritual and profitable of late. Everything looks favorable—and heartily do we respond to the cry, 'O Lord, revive thy work!' Similar news comes to us from every other direction. We have no doubt that a general work of God is about to take place among us; it may not be as ostensible as heretofore, but it will probably be more profound; a gradual and deepening interest has appeared with singular uniformity in all parts of the church. Let us look to the hills whence our help cometh, without flinching."

GERMAN EVANGELICAL LEAGUE.—An attempt is making to form the various evangelical churches of Germany into one confederation having the following objects:—

An exhibition of the essential unity of the evangelical church, and the bearing of a united testimony against anti-Gospelers.

Reciprocal counsel and assistance.

To act as umpire in all cases of disagreement which may arise between churches which are members of the league.

To guard and defend all those rights and privileges which have been guaranteed to the evangelical church, either by the fundamental laws of the Empire, or the constitutions of individual states within it.

To afford counsel and assistance to isolated evangelical churches, whether within or without the German pale.

The formation and firm maintenance of the Gospel band of unity with all evangelical churches in Europe, and throughout the whole world.

A call was issued for a convention or Conference for this purpose at Wittenberg, on the 24th ultimo.

PROGRESS OF ROMANISM.—Amid the political distractions in Vienna, little public attention is given to other subjects. Ronge, who has been in that city since the 20th ult., and Duller, the devoted apostle of German Catholicism, are, however, gaining ground. A church of two thousand members has been formed, which is constantly receiving additions. It was expected that the Government would assign them the Logion temple as a place of worship. A German Catholic Church has also been formed at Munich, under the auspices of a succeeding cure and the Professor of the Veterinary School. Ronge, in his preaching, denounces the doctrine of the Trinity, the Pope, the Calendar of Saints, Convents, Monasteries, Celibacy, the Clergy, and praying in foreign tongues. He goes the whole figure for reform.

The HOLSTON CONFERENCE reports an increase of between six and seven hundred.

We are indebted to Dr. Howe, of the Asylum for the Blind, for his Report, made to the Massachusetts Legislature, on *Idioty*. It is a very thorough and most interesting document. We shall give quotations hereafter. Subsequently to this Report, the Legislature of Massachusetts made an appropriation of \$2500 per annum, for three years, to be devoted to the experiment of teaching and training idiots. A school has been established at South Boston, under the direction of Dr. Howe; and several idiots are already under instruction. The teacher is Mr. J. B. Richards.

SUFFOLK ST. CHURCH.—The corner stone of this new M. E. Church was laid with suitable ceremonies, on Monday afternoon, 27th ult. The location is very eligible; the field is properly city missionary ground. It is to be hoped that the friends to "church extension" in this city will liberally sustain the exertions of Rev. Mr. Frost and his enterprising brethren.

Thursday last was observed as Thanksgiving in Massachusetts, Rhode Island, Connecticut, Florida, Indiana and Illinois. Vermont comes on the 7th of December.

THE RICHMOND CHRISTIAN ADVOCATE was in error in reporting a decrease of 84 colored members in the Virginia Conference; there was an increase of 222.

WE have received several letters calling upon the Methodists of New England to rally to the support of the Herald at its reduced terms. The Presiding Elders, especially, seem determined that we shall pass through the experiment with triumph. Remember, brethren, the last month is upon us; up and be doing—devote two or three days to the work of doubling the list in your appointments, and you can hardly fail to succeed. Try, try without delay. We can now do a good work for our organ such as we seldom have the opportunity of doing; the new experiment is adapted for a universal effort.

We are very much obliged to Florence; her articles will always be welcome.

Wisconsin has made liberal provision for free schools, funds having been provided for that purpose. The poor as well as the rich in that State, may now receive a good English education.

LIBERALITY.—The Evangelist states that the Plymouth Church, Brooklyn, N. Y., has subscribed ten thousand dollars, to found a "Beecher Professorship" in Wabash College, Indiana.

SABBATH SCHOOL LECTURES.—Sabbath School teachers and others interested will do well to bear in mind the course of lectures in process of delivery in the Church in Park Street. The first lecture, by Rev. Dr. Adams, was of great merit; well worth the talented auditor. The second will be delivered on next Sabbath evening by Rev. S. H. Higgins, to be followed by Rev. Dr. Vinton, and Rev. Mr. Hague. We heartily sympathize with this effort in behalf of the Sabbath School cause.

ANTI-SLAVERY SENTIMENT IN TENNESSEE.—The Jonesboro' Whig represents the hostility to the extension of slavery which prevails in East Tennessee as strong and decided, and believes that if concentrated, it would be the prevailing element in local politics.

THE AMERICAN PULPIT.—This cheap monthly holds on its course successfully under the editorial control of Rev. J. D. Bridge. It is the best periodical publication of sermons in this country; and the editor adds most interesting to it by the miscellaneous articles of his pen.—Charles H. Peirce, 5 Cornhill, Boston.

CALIFORNIA.—Our Western brethren are raising a fund for a Book Depository in this new territory, to be under the direction of our missionary, Rev. Isaac Owen.

AFRICAN M. E. CHURCH, NEW ORLEANS.—Several free persons of color in the

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SABBATH REFLECTIONS.

"Thy will be done on earth as it is in heaven."—Scripture.

How oft, dear friends, that holy prayer is breathed,
And in the voiceless chambers of the heart
No answering echo finds! At morn, at eve,
In hours of tranquil thought, we lift on high
These human hearts, and say, "Thy will be done!"
Foreseeing not that in their depths, a fount
Of unbelief lies hid, whose troubled waves
Can never be at rest.
Within the inner temple of the soul
We enter in, and bow before the Lord,
And deem our will submitted to his sway,
When but an hour of human agony
Can break the reed on which we lean.

I sat at night within my lonely room,
Sleepless and pale, with anxious thought;
Day after day had slowly passed away,
And my poor child had wasted with the hour,
Until its cheek had caught the hue of death,
Its eye grown dim and dull, and the blue
Tranquility of the slumbering veins shone out
Distinct and clear the characters of death.
Oft had it lay in troubled slumber hushed
Within my arms, for I had pressed my hands
Upon my eyes, and drove the struggling
Tendrils back, and sung it to its rest,
When every tone had almost melted
To a thrill of agony; for hope
Was in my heart, and I had vainly deemed
My love omnipotent to save, and oft
I pressed the frail, weak flower of love unto
My heart, and wound the pale, thin arms about
My neck, and dreamt such dreams of health and hope
For my dear heart, that I could smile again:
I said, "Thy will be done," but O!
I thought, "God will not make me desolate."

But now it lay in my helpless arms;
Its little hands were motionless and chill,
And when I said, "My child, my boy," with all
A mother's love in those two words, it could
But raise its drooping lid, and seek to smile;
Death had already touched its lip. O, friend,
The memory of that hour is agony.

I heard them say, "Lay down the child to die!"
And then I sat with tearful eyes, and heard,
And counted on my heart, the fluttering breath,
Which fainter, fainter grew, till all was hushed.
"Twas done! The child so loved was mine no more!

O death! to all the workers in this busy world
Of change, though only art the changeless ever;
Love is regained and lost, misfortunes
Are repaired, but thou movest onward with thy
Still and solemn pace, remediless and stern.

Hope was extinct, and yet I wildly prayed,
"O give me back my child—it is not dead!"
Days passed, and I grew calmer in my grief—
Long hours, in which I sat, tearless and sad;
Beside the empty cradle of my babe,
And seemed to see its fragile form, endearing
From very helplessness, reposing there
Again—the light, fair hair, which I had smoothed
So oft, was waving in my breath—the eyes,
So deeply blue, were lifted yet to mine:
And then a sound would wake me from my dreams,
To feel that he was not. Oft in the deep,
Still hours of night, from slumber sudden woke,
I stretched my arms to take my boy, or seemed
To hear the plaintive voice, which to his side
So oft had called, and voice to clasp my hands
In agony, that he, whose lightest pain
I would have purchased with the years of life,
Was in the earth.

O, friend, my heart was sinning in its woe;
That heart which I had deemed submissive
To His will—the lips which I had kneaded
That prayer, "Thy will be done," could offer it
No more. God lighted up its inmost depths,
And O! I saw how unbelief and doubt were
Dwellers there—how all the ties of earth had
Bound my soul in bonds, and faint and sick
I lifted up my voice for aid.

Repine not, then, dear friend, when sorrow wrings thy soul,
It is the medicine the Great Physician
Ministers on earth to souls diseased;
As some kind father forces on his child
A draught most bitter to the taste, so God
Awakes thee with his chastening hand to life—
The spirit's life of hope and trust—no dream
He leaves thee less, though all unanswered seem
Thy prayers. The life thou ask'st, the blessings craved,
Would stand between thy soul and Heaven: but bow
Thyself in peace, and say, "That which we know
Not now, our souls shall all hereafter know."

FLORENCE.

Natchitoches, Nov. 1, 1848.

POLITY OF METHODISM.

BY DR. HODGSON.

Difficulties subsequent to election—Calls may be rejected—A minister when settled may not quit—A church may be able to retain a favorite minister but a short time.

In the preceding chapter a comparison is instituted between the manner of supplying churches with pastors and teachers, observed by the M. E. Church, and the plan of particular churches electing their pastors; and of some of the difficulties which stand in the way of a satisfactory election are brought into view.

Let us now suppose the election to have taken place with a good degree of harmony. Suppose the choice to be even unanimous. A call is made out, and in due form sent to the person elected. Does he come? He may, or may not. Perhaps he has been a candidate, but he cannot accept the offered salary, and so rejects the call. Perhaps none of the candidates have secured the choice of the electors. An able minister is called from some other church, but he declines the overture. There may be a long succession of these repulses. Churches are often obliged to moderate greatly their demands in reference to ministerial abilities. But no sooner do they come down to a lower grade of qualifications, than their unanimity ceases.

And when a minister has been obtained, it is certain that the church will be satisfied? May not these difficulties very soon recur? Congregations are not unfrequently captivated by a few dashing sermons, and find out, in a short time after the settlement, that their new minister is incompetent to the task he has assumed. A speedy dismission ensues. In some instances churches are imposed upon by injudicious and interested recommendations. Mr. James has the following passage on this subject: "Let ministers to whom applications are made by a destitute church, to recommend them a candidate, beware of suffering themselves to mention the name of any individual whom, in their conscientious opinion, they do not think to be suitable. To recommend any person out of mere pity, because he is destitute of a situation, or out of natural affection or friendship, because he happens to be a relative or acquaintance, without regard to his character, general qualifications, or suitability for the situation in question, is a most criminal act, and deserves the severest reprobation; it is an act of the most guilty treachery toward, not an individual, but a community; not in reference to temporal interests, but to spiritual and eternal ones. In some cases unsuitable recommendations are given from a love of patronage; in others, from an excess of good nature; but from whatever cause they proceed, the mischief they do is incalculable."—Page 168.

Whatever may be the causes, certain it is, that, in many instances, ministers are scarcely settled before the subject of their dismission is agitated.

But let us try a more favorable supposition in regard to the capabilities of the new incumbent. The church has succeeded in obtaining a young man of very superior qualifications; are they sure of retaining him? It frequently happens that after a church has been destitute a long time, and has gone to great expense of pains and money to secure the pastoral services of some favorite, he is settled but a short time before a call comes from some other church. He accepts it; and while there may be joy on the one hand, there are mortification and heart-burnings on the other. The deserved encomiums which were bestowed upon him, for the purpose of increasing his popularity and usefulness, among those who, it was supposed, would be long favored with his ministrations, were the means of attracting toward him the attention of some richer and more influential congregation, and have resulted in his removal.

Large and wealthy city congregations have very great advantages over others, on the election plan, as they can call and secure the ablest men, from all parts of the land, and retain them as long as it may seem desirable; inasmuch as they cannot be called away to places offering either a better support or wider fields of usefulness.

The foregoing argument has proceeded upon the supposition that the prerogative of choosing and settling pastors is in the hands of a majority of the whole membership of the churches respectively. What if it should appear on inquiry that this is not the case? It must be kept in mind that most, if not all of the churches which elect their pastors, exclude females from the privilege of voting; and yet, in many cases, this sex constitutes a majority, or two-thirds, of the church. It also often occurs, that the female portion of the church embodies the greater amount of piety, intelligence, wealth and influence; so that the pastor, after all, may be elected by the smaller part of the church, and that part, it may be, the least competent to judge of his qualifications.

For the Herald and Journal.

WESLEY ON CHRISTIAN PERFECTION.

V. THE DOCTRINE RESPECTING THE WITNESS OF THE SPIRIT.

"Q. 16. But how do you know that you are sanctified, saved from your inbred corruption?"

"A. I can know it no otherwise than I know that I am justified. 'Hereby know we that we are of God,' in either sense, 'by the Spirit that he hath given us.'"

"We know it by the witness and by the fruit of the Spirit. And, first, by the witness. As, when we were justified, the Spirit bore witness with our spirit, that our sins were forgiven; so, when we were sanctified he bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first; (as neither is that of justification;) neither is it afterward always the same, but like that of justification, sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former."

"Q. 17. But what need is there of it, seeing sanctification is a real change, not a relative one only, like justification?"

"A. But is the new birth a relative change only? Is not this a real change? Therefore, if we need no witness of our sanctification, because it is a real change, for the same reason we should need none, that we are born of or are the children of God."

"Q. 18. But does not sanctification shine by its own light?"

"A. And does not the new birth too? Something it does; and so does sanctification; at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reasonings, especially in those who have either very weak or very strong understandings. At such times there is absolute need of that witness, without which the work of sanctification not only could not be discerned, but could no longer subsist. Were it not for this, the soul could not then abide in the love of God; much less could it rejoice evermore, and in everything give thanks. In these circumstances, therefore, a direct testimony that we are sanctified is necessary in the highest degree."

"But I have no witness that I am saved from sin. And yet I have no doubt of it. Very well; as long as you have no doubt, it is enough; when you have, you will need that witness."

"Q. 19. But what Scripture makes mention of any such thing, or gives any reason to expect it?"

"A. That Scripture, 'We have received, not the spirit that is of the world, but the Spirit which is of God; that we may know the things which are freely given us of God.'—1 Cor. 2: 12."

"Now surely sanctification is one of 'the things which are freely given us of God.' And no possible reason can be assigned why this should be excepted, when the Apostle says, 'We receive the Spirit' for this very end, 'that we may know the things which are' thus 'freely given us.'"

"Is not the same thing implied in that well-known Scripture, 'The Spirit itself witnesseth with our spirit, that we are the children of God?'—Rom. 8: 16. Does he witness this only to those who are children of God in the lowest sense? Nay, but to those also who are such in the highest sense. And does he not witness, that they are such in the highest sense? What reason have we to doubt it?"

"What, if a man were to affirm, (as indeed many do,) that this witness belongs only to the highest class of Christians? Would not you answer, 'The Apostle makes no restriction; therefore doubtless it belongs to all the children of God?' And will not the same answer hold, if any affirm, that it belongs only to the lowest class?"

"Consider likewise 1 John 5: 19: 'We know that we are of God.' How? 'By the Spirit that he hath given us.' Nay, 'hereby we know that he abideth in us.' And what ground have we, either from Scripture or reason, to exclude the witness, any more than the fruit, of the Spirit, from being here intended? By

this then also 'we know that we are of God,' and in what sense we are so; whether we are babes, young men, or fathers, we know in the same manner."

"Not that I affirm that all young men, or even fathers, have this testimony every moment. There may be intermissions of the direct testimony that they are thus born of God; but those intermissions are fewer and shorter as they grow up in Christ; and some have the testimony both of their justification and sanctification, without any intermission at all, which I presume more might have, did they walk humbly and closely with God."—Wesley's Works, Vol. V., pp. 515-517.

HARRAWAY.

ERRATA.—In the second number of "Wesley on Christian Perfection," Herald, Nov. 8, the marks of quotation are omitted from some of the paragraphs, and the phrase "simple perfection" is printed—it was not so written—for "sinless perfection."

HARRAWAY.

For the Herald and Journal.

THE LIGHT OF EXPERIENCE.

Among the professed disciples of Christ there are many erroneous differences of opinion in relation to the subject of entire sanctification. Some of these opinions are the offspring of prejudice and ignorance, and others are more particularly the sad fruits of a wilful disobedience to the command, "Be ye holy." From whatever cause these erroneous opinions may originate, they may and should be corrected through the light emanating from deep Christian experience. For instance, let a Congregationalist, or a Methodist, or a Baptist, or one of any other sect, but make and maintain an entire consecration of all they have and are to God, and then rely solely and constantly by faith on the atonement of Christ for present salvation from sin, the experience which would follow such a course would correct all essential errors, both in theory and in practice. The light thus reflected on the Scriptural doctrine of Christian perfection would far exceed the light of the most profound arguments and theories.

A blind man may as well judge of color as a corrupt and sinful heart judge correctly of the Spirit's work in saving from all sin. The natural man, however learned in other respects, knoweth not, neither discerneth the things of the Spirit, for they are spiritually discerned. Nicodemus, exclaiming with wonder and astonishment, "How can these things be?" If he had experienced this work of the Spirit which Jesus had been telling him about, he would not have been so amazed at the difficulty, nor to say impenetrability of the thing. Just so it is at the present day. Professors cavil and dispute about the deep things of God which they know not, neither can they know them until they are experienced. Cavillers and opposers would show their wisdom if they let alone the subject of Christian perfection till they obtained the light emanating from its experience. It requires experience to judge of any thing correctly; but how much more is it required to judge of those things which are not seen or comprehended by the natural senses?

He that would have light must come to God for it, and he that cometh "shall not walk in darkness, but shall have the light of life." "If any man will do God's will he shall know the doctrine." He shall know theoretically, experimentally and practically. Here is a threefold light, perfect in all its parts, and sweetly harmonizing one with the other. Were it not for the light of experience the other light would necessarily be defective. In how many respects is this defective we shall not attempt to specify, lest we exceed the limits of brevity.

B. S.

DR. BEECHER ON REVIVALS.

The following language of the venerable Dr. Beecher is strong and impressive.—N. C. Advocate.

"My brethren, WE MUST HAVE REVIVALS! It must rain faster, or we perish with drought! There is no such thing as a growing, progressive church without them—no such thing as a prosperous country without them. God has never multiplied his people, never built up his kingdom rapidly without them, and never will. This is the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the church and to convert the world."

1. Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to and conformity with the laws of mind. Miracles cannot convert the soul. How many of those who witnessed the miracles of Christ, do you suppose, were converted by the prodigies that attended them? Miracles had their use, but that use was not the conversion of the soul. But now their object is accomplished; the Gospel is authenticated; the work is under motion. Hear the world roar as it rushes along; and see, as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the Gospel is odious; and if they go on, they will scut out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the old orthodox way? No, men will go to hell by whole generations if something be not done. But go into a church filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelops the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads from heart to heart, like a fire in a dry forest. Every body feels, and you cannot tell why. In Litchfield, during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact or intercommunication. The Gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the church is filled with the droppings of the sanctuary, is to wait forever."

On the ratio of conversions which take place under an old cozy orthodox ministry, it would take to all eternity to convert the world. We must travel faster.

You will ask me, how are revivals to be obtained. Take this, perhaps the last counsel for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the church is filled with the droppings of the sanctuary, is to wait forever."

out his Spirit when and where he pleases. This doctrine never yet led to revivals. I always sought and labored for them; carefully watching the indications of Providence, and endeavoring, by the grace of God to seize upon the appropriate moment. If the time came when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all good things, are to be labored for, intelligently, faithfully. Do any of you feel the need of a revival in your churches? There is my experience. Prayer and labor—faith and works."

"Strong and impressive," says the Nashville Christian Advocate, on introducing the article above to the reader. So say we—strong and impressive in several aspects of it. The venerable Dr. Beecher is among the most distinguished Presbyterian divines in the United States, both for his talents and the multiplicity of his labors. He might well say, with regard to a large proportion of his brethren, "in labors more abundant." Had a Methodist minister uttered the sentiments contained in the above short article, the cry of Arminianism, Popery, fanaticism and delusion, would have been raised in some quarters with quite a gust."

But where is Calvinism when the ministry is seeking and laboring for revivals! The Dr. says: "I never yet had a revival unexpectedly, or on the mere ground that God is sovereign." He never thought of making head against the accumulating force of opposition produced by the world's roar, and the luxury attendant on the advance of civilization, by "jogging along in the good old orthodox way." His motto was, "we must travel faster," for "on the ratio of conversions which take place under an old cozy ministry, it would take to all eternity to convert the world." The Dr. well might outstrip the Methodist, in his zeal to obtain revivals. We would do well perhaps to take lessons from him on this subject. We commend his article to the consideration of the "orthodox."—Meth. Episcopalian.

For the Herald and Journal.

TO FRIENDS OF THE CHRISTIAN SABBATH.

The following is a brief statement of what the American and Foreign Sabbath Union are doing for the promotion, throughout our country, of the observance of the Christian Sabbath.

The Secretary of the Union has visited twenty-five of the United States, and travelled more than forty thousand miles; addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath; all secular business, travelling, and amusement, be confined to six days in a week; and all people assemble on the Sabbath and worship God, acknowledge him as the Author of their blessings, and render that thanksgiving and praise which are his due, and our reasonable service.

He has also collected numerous facts from various departments of business, which show the utility as well as the duty of remembering the Sabbath day and keeping it holy, and has embodied them in a *Sabbath Manual*. What has already been done will put a copy of this Manual into more than 400,000 families. By means of men at New Orleans, at Pittsburgh, and at Buffalo, furnished with it in English, German, French and Spanish, we hope to supply, in their own language, a great portion of all the families of Immigrants that go through these places into the Southern and Western country. Through the Home Missionaries and Colporteurs, the object is, to put a copy into every family they visit; and by means of the friends of the Sabbath, in all practicable ways, to give it a most extensive circulation. We hope in this way, with the Divine blessing, to form an intelligent public conscience, and feed it until it shall be strong enough to lead all, in this matter, to yield a voluntary obedience to the known will of God. In no way, it is believed, can we do more to benefit the great and increasing numbers of Foreign Immigrants, and prepare them to be safe and useful citizens, than by leading them rightly to keep the Sabbath; and in no way can we do more to extend and perpetuate our free institutions, than by rendering through the diffusion of information and the exertion of kind moral influence, the sacred observance of this day universal. For pecuniary means to carry forward this work, it has not been our practice to appeal to public bodies, or ask them for money; but to go before them and show how, by keeping the Sabbath day holy, they may save money, save their children, save their country, and save their souls, and thus do them all the good in our power, and then leave them, with asking for any contribution. By so doing, we have been able to reach a greater number and variety of persons, to make a stronger moral and religious impression, and do greater good. To obtain the needed means, we have applied to friends of the Sabbath who are blessed with property, and are accustomed to do good with it, stated to them what we are doing, and requested them to aid us in this work. A number of men, at first, furnished a hundred dollars each, to start this movement. A part of them concluded, should they live, to give the same annually for five years. Others have given smaller sums. Our plan has been to spend as little time as possible in efforts to obtain money, and as much as possible in efforts to extend information and make moral and religious impression. The five years has closed, and for means to continue our operations, we are now wholly dependent upon what the friends of the object shall furnish for this purpose. We are exceedingly desirous to continue them, if practicable, as we believe they may be of great and lasting benefit to mankind."

A rising interest on the subject is manifested throughout our country, and great and salutary changes in public sentiment and practice are taking place with regard to it. The Sabbath Manual, which embodies the will of God as manifested in his works, his word and his providence, commends itself to the understanding, the conscience and the heart, and in many cases has produced the most beneficial effects. Sabbath-breakers have become Sabbath-keepers; and those who had for years neglected public worship are now found regularly in the house of God. By continuing our operations, we shall probably be able to put a copy of this Manual into one to two hundred thousand families a year; and thus annually bring it before half a million of people who have not before seen it. Could a copy be put into every family, and especially over all the new destitute parts of our country, its salutary effects might be felt to all future generations."

Arrangements have been made, and facilities provided, which will enable us, for each thousand dollars which shall be furnished for this purpose, to cause a copy of the Manual to be put into a hundred thousand families; many of whom are on the frontiers and in the most destitute parts of the country, where but few books are found, and where this will be of immense service to the rising generation. Friends of the Sabbath, who can consistently do it, are respectfully requested to aid us in the prosecution of this great and good work. By so doing, it is believed, they may be instrumental in the promotion of the highest present and future good of our fellow men."

THOMAS S. WILLIAMS, President.

JOHN TAPPAN,
MOSES GRANT,
BENJAMIN SMITH,
BENJAMIN HOWARD,
JACOB SLEEPER,
H. M. WILLIS,
JUSTIN EDWARDS, Secretary.
BENJAMIN PERKINS, Treasurer.
JULIUS A. PALMER, Auditor.

Donations directed to BENJAMIN PERKINS, Treasurer of the American and Foreign Sabbath Union, 100 Washington Street, Boston; or to O. R. KINGSBURY, 150 Nassau Street, New York, will be gratefully received, and faithfully appropriated to the great objects of the Union.

P. S. Editors of papers and periodicals, friendly to the Christian Sabbath, are respectfully requested to insert the above in their publications.

PRINCIPLES TO BE STUDIED.

MORALS.

1. What ought to be done, can be done.
2. Demand only what is right, and in duty to God, submit to nothing which is wrong.
3. A generation of boasters is never a generation of thinkers, still less of doers.
4. Moral Reform always begins with those least needing it.
5. Whatever goes to deny moral obligation, and to confound moral distinctions, is of fatal bearing upon character, and proves an effectual check upon the reformation.
6. To reform, in the real and just sense, is to restore original order—to bring man back to his primitive model—to induce him to become what his Maker intended him to be, and to act in conformity with the great principles or laws upon which his moral constitution was framed: and that the reform may be genuine, and the reformer retain his hold on the public mind, he must admit of no compromise; and discard the plea that the least of two evils is to be chosen, and the end sanctifies the means.
7. Reformsations live only by aggressive and onward movements.
8. A say and do-nothing philanthropy has too long deceived the hopes and mocked the miseries of men.
9. Men will not *always* stultify themselves by pretending to believe and disbelieve the same thing in the same breath.
10. To hold the doctrine of human rights, or the fundamental principles of justice in the abstract, and not to carry them out in practice, is, in fact, to apostatize from them.
11. We are not permitted to seek the good even of the Universe at the expense of any being in it. Rather than do this, even Jehovah would take down the framework of the kingdoms he has created, and retire as incompetent to the station he occupies.
12. Take away a man's right to worship, where, and under what religious teaching he thinks proper, and you take away his right to worship according to the dictates of his own conscience.—Rev. John Keep.

For the Herald and Journal.

"REVIVAL OF RELIGION."

By many, revivals are despised and ridiculed, and by others they are deplored; yet they are the hope of the church and the world. Without them the church must decline, our country be ruined, and the world perish. Few, indeed, of our relatives and associates, or our fellow men in general, will ever be brought into the enjoyment of the religion of Jesus Christ, or be saved from hell without revivals.

Every minister of the Gospel, and every Christian should be constantly employed in efforts for their promotion. But O, how little is felt! how little is done. Many professing Christians are doing nothing in this work! Need we wonder that so few are found seeking God, and that the multitudes are blindly pursuing the way to everlasting death! Were the ministry and membership of the church as much engaged in saving souls as the men of the world are in their various pursuits, such revivals would soon be witnessed as have never been seen since the days of the apostles. But the ministry cannot accomplish the work alone. The membership must unite with them. Would that all felt their responsibility and would act as they ought. The little book, entitled "Revivals of Religion," by Rev. J. Porter, of the N. E. Conference, is well calculated to do good by awakening an interest on this all-important subject, and also to give that interest a right direction and a vigorous and constant action. Most heartily do I wish it an extensive circulation.

E. BEXTON.

Norwich, Nov. 24.

MORE ROMAN CATHOLIC ADMISSIONS.

We have always been of the opinion that Popery cannot find a congenial home in this country; an opinion amounting almost to a conviction that a republican form of government, in its purity, and Popery, cannot co-exist. When the spirit of freedom sleeps, or liberty degenerates into licentiousness, the Papal system, ever vigilant to avail itself of such an advantage, may push forward its emissaries and make progress with its institutions. But before republicanism its exclusiveness melts as ice before a fire, and it cannot prosper largely, even by long and earnestly sustained effort, in the genial, humanizing, benevolent atmosphere of freedom. When the advanced guard of its armies marches into territory where free discussion is allowed, education is general and the Bible is accessible to all, its leaders drop off, and its rank and file fall in their devotion. The entire army may follow, and even swarm over the land, but before the Bible and republican freedom its hosts dwindle, and they can only be kept up numerically by recruits from abroad."

Evidences of this conscious weakness—this want of adaptation on the part of Popery to the institutions of this country—are frequently to be found in the correspondence of the Roman Catholic priesthood with their superiors; in the pastoral charges of Roman Catholic prelates, and in the editorial columns of Roman Catholic journals. The constant burden of their pub-

lished sentiments is that the system of education practised in the United States, and the freedom of intercourse and of discussion, which are the natural fruits of republican institutions and habits, are inimical if not fatal to their prosperity and advancement as a church. We can readily believe it; and it is our opinion that if, as a people, we are careful to preserve the purity and vigor of our institutions, and especially to provide for the free distribution of the Bible, for the plain, didactic preaching of Gospel truth and for general education, these will, more effectually than direct assault, secure the final triumph of Protestant Christianity."

We have more than once pointed out the confessions and admissions of the Roman Catholics on this point. Another of these admissions is made this week in the Freeman's Journal. It is found first in a circular from the Roman Catholic Archbishop at Baltimore, and next in the editorial columns of the Journal. The occasion of it was the opening of the St. Charles College, designed to supply an acknowledged want—that of a native born clergy. The Archbishop says:—

"The experience of all ages and Christian countries proves that a national (?) church must seek within its own bosom the resources of its own fecundity and prosperity. The Divine Author of our holy religion fails not to provide fit and abundant instruments for its preservation and propagation. Youth are not wanting who, at an early period, feel themselves called to the ministry."

Ca no an co to a soc (th rep dre the of of qu ev an tu m the th Pa An ch co un of is

We frequently hear people exclaiming, as if they gloried in their ignorance—"We do not meddle with politics; we know nothing about political affairs, and care less." This is equivalent to acknowledging that they neglect their own concerns, and are ignorant of the most important duties incumbent upon the citizens of a free country. One may refuse to be a rabid partisan, and may neglect to acquaint himself with all the political gossip of the times, without being justly chargeable with a dereliction of duty. But he who neglects the study of politics, in the proper sense of the term, is one who will not acquaint himself with the laws and constitution of his country, and is regardless of the best policy for regulating national affairs. There are many individuals who say they are willing to leave these matters to politicians, and do not think it best for private citizens to dabble in them. Suppose all our private citizens were to take the same ground, and leave the work of legislation exclusively to politicians—how long, think you, would the people retain their sovereignty? The truth is, that in this country the study of politics is every man's business. Political economy and a knowledge of the prominent measures of government, should be familiar to every citizen; and just in proportion to the number of our citizens who are ignorant on these points, is the country unprovided with a check against the encroachments of ambitious politicians upon the liberties of the people. To boast of one's ignorance of politics is as foolish and ridiculous as to boast of one's ignorance of the common branches of English education. A knowledge of reading, writing and arithmetic is not more necessary for success in the transaction of the common business of life, than is a knowledge of politics for the preservation of our free institutions. If any one is ignorant of politics, let him seek to be enlightened, nor boast of his ignorance and glory in his shame. As well might one boast of being a slave, as to boast of that ignorance which, if it were general, must inevitably lead to slavery."

FOLLY OF THE SWORD.

When the born and bred gentleman, to keep to coined and current terms, pays down his thousand pounds or so, for his commission, what incites to the purchase? It may be the elegant idleness of the calling; it may be the bullion and glitter of the regimentals; or, devout worshipper! it may be an unquenchable thirst for glory. From the moment that his name stars the Gazette what does he become? The bond-servant of war. Instantly, he ceases to be a judge between moral right and moral injury. It is his duty not to think, but to obey. He has given up, surrendered to another, the freedom of his soul; he has dethroned the majesty of his own will. He must be active in wrong, and see not the injustice; shed blood for craft and usurpation, calling bloodshed valor. He may be made, by the iniquity of those who use him, the burglar and the brigand; but glory calls him pretty names for his prowess, and the wicked weakness of the world shouts and acknowledges them. And this is the true condition of reasonable man? Is it by such means that he best vindicates the greatness of his mission here? Is he, when he most gives up the free motions of his own soul—is he then most glorious?—Douglas Jerrold.

Gerald and Journal. WEDNESDAY, DECEMBER 6, 1848.

A WORD TO THE PREACHERS OF PROVIDENCE CONFERENCE.

The time, brethren, fixed for your collection in behalf of the Biblical Institute, is the third Sunday in December. This collection is not at all onerous—not larger than an average of three or four dollars to each appointment. You have shown a hearty interest in that great object, and passed strong resolutions in behalf of the collection for it. For your well earned Conference honor, as well as for the good of the cause, don't fail to take up the collection. Let the Providence Conference in this, as in all other fiscal matters, present an example of fidelity and punctuality. This great and good cause is in such a posture that it need not interfere with our other financial pledges, if the small annual collection is thoroughly attended to, but it cannot live without that pittance of sympathy and help from the church. As a member of the Conference, we are ambitious that at its next session our whole amount of annual pledge shall be fully or more than fully kept; though we have no appointment, our own collection shall be on hand, if it must come out of our own pocket. We would speak a good word to the other Conferences, but are not aware of the dates of the collection appointed by them. We hope they will "look out" for it; it is somewhere about the same time, we think, in them all. Brethren of New England, let us attend to this business, as pledged men ought to. Let it not be said that we allowed such an interest as this to fail in an age like this, for want of so small an annual pittance. Assuredly it cannot be. Let us, then, make throughout the church this small new year's present to our promising School of the Prophets.

THE SPIRIT OF THE METHODIST PRESS.

The State Interfering with the Church—Indian Adherents—The Book Rooms—Quarterly Review—Virginia Conference—Emancipation—Prospects of the Church—D. D's.

The Western Christian Advocate complains severely of the interference of the U. S. Indian Agent with our church affairs among the Wyandots. If the assertions of the Advocate are correct, our church ought in some form to protest immediately and unyieldingly to the National Government on the subject. A communication in the same paper from the Wyandot Mission, numerous signed, represents the condition of things there precisely as we described it last week. It speaks as follows of the other tribes:—

A few words as to the surrounding nations, the Delawares, Kickapoos, and Shawnees. We still believe that they are most decidedly in favor of remaining in the Methodist Episcopal Church, and, if left to their own choice, would this moment thus decide; but the Southern preachers, and Agent of the Government to those tribes, have threatened them, and used every possible means to induce them to go with the South, and to keep them in ignorance on the subject.

Another letter in this same number from the Wyandots says:—

Our old friends of the Methodist Episcopal Church may rest assured that we will remain firm and true to our first love. We are united in the bonds of love; and, although afflictions and persecutions may come, yet we believe, with a firm belief, that the God of mercy will help us. We call upon the children of God to pray for us, that he may sustain us.

The New York correspondence represents our Book Concern as in a very favorable condition. Of the Review it says:—

It is cause of sincere regret, that the importance of sustaining that publication is so inadequately appreciated by our people. I have been grieved to hear its perpetuation treated as merely a question of dollars and cents, and the notion insisted on that if it cannot pay its own expenses it ought to be given up. On the contrary, I think it ought to be sustained, were the whole of the expense of its matter drawn from other sources. In almost every department of learning, and especially the more elevated, it is expected that such enterprises can be prosecuted only by pecuniary aid from abroad. There is not a college or university in the land that is not so assisted; and the higher class of periodicals are nearly always sustained by contributions directly or indirectly made for that purpose. It is a penny-wise policy that would dictate another course, as to the Methodist Quarterly Review; for even when such publications do not directly sustain themselves, their indirect influence more than compensates for the deficiency. But our Review has always paid its own cost; and were it properly circulated, it would become an available source of income. The good to be effected by it, must be proportioned to the extent to which it is circulated and read; so a double advantage would accrue from its increased circulation among our people.

Of the prospect of the Concern this correspondent says:—

As to the Southern prosecution, I think but little to be feared from that source; for, should their claims be legally awarded to them, I doubt whether a reduction of the capital by two-sevenths (the proportion demanded) would be any real disadvantage. But it should be remembered by all concerned, that the day of large dividends from that Concern has passed away. The recent reduction in the price of books, though it will increase the sales, will also diminish the profits. And the money which have hitherto been largely profitable, will probably only support themselves for the future. I approve of the reductions thus made, for I think our literature, and so efficient an agency for imparting religious instruction, should not be taxed to make up the delinquencies of our church members.

The great question, he thinks, for our Book interest is, how hereafter shall the books be circulated? That question has its answer, we think, in the success of the colporteur system as exemplified by the American Tract Society, and also by some of our Conferences.

The Richmond Christian Advocate contains full reports of the proceedings of the Virginia Conference. The editor says:—

The reports from every department of our work were full of encouragement—claiming our sincere gratitude to the Lord of the harvest. The "Lord hath done great things for us," in all the work of his hands, "whereof we are glad;" and we will praise him with joyful hymns. Revivals of religion were general throughout our Conference. In many places they were of a most powerful, ancient, extraordinary character. Forming an estimate from the various reports given in, we should think not less than four, perhaps, five thousand souls professed conversion during the year.

Dr. Lee thinks the financial system of the Conference pre-eminent. He thus describes it:—

The Virginia Conference, we think, is the Banner Conference in raising funds to meet the deficiencies of her ministers. She has, perhaps, the best and most efficient system—in the organization and working of her "Joint Board of Stewards"—for raising funds yet developed in the temporal economy of Methodism. This system, comprehending a lay steward from each Presiding Elder's District, united with an equal number of the ministers of Conference, with an additional member of the body who is Chairman, brings the laity into the financial measures of the Conference, and interests them in our monetary affairs in a manner that is felt through all the ramifications of our church. It has been in operation some ten or twelve years, annually increasing in efficiency, and steadily augmenting the amount to be divided among our deficient and necessitous ministers and their families. As one practical proof of its success we may state, that "the Joint Board of Stewards" received at the Conference just past, from all sources, the sum of \$2,449.22, to be divided between the claimants upon the Conference funds. It is true the dividend upon each hundred dollars of claim was only \$50.58. But even this is greatly in advance of former years. When we were receiving \$1,000.00 per annum from the Book Concern, we did not reach this amount. But now, under the happy influence of our present system, we are anticipating a period when the Conference collections will meet every claim—with dollar for dollar—that may come against it.

The Conference Missionary Society reports an advance on last year's receipts of upwards of two thousand dollars. The whole amount reaches nearly seven thousand dollars. At the anniversary of the Society nearly eight hundred dollars were received.

The Christian Advocate and Journal contains a column of Revival Notices. Dr. Peck is sketching objects of interest in his visit to England. Dr. Bangs continues his articles on Slavery and the State of the Church; the latter we shall give—one of his articles will be found in our present number. The venerable Doctor's plan for emancipation is as follows:—

That the Congress make a proposition to the several slave States, that so much a head shall be allowed for every slave that shall be emancipated, leaving it to the State Legislatures respectively to adopt their own measures for effecting the object—for fixing the time, the age at, and the circumstances under which emancipation shall take place. In respect to the aged and infirm, it would be unjust, if not indeed inhuman, to set them free without provision being made for their support and comfort; and the young and helpless infant ought to be provided for by some adequate means. But how shall the Congress get the means to appropriate the amount necessary to remunerate the citizens of the slave States for emancipating their slaves? I answer, let all who feel an interest in this subject, abolitionists, anti-slavery men, as well as the slaveholders themselves, unite in a petition to the General Government, praying them to levy a tax, set apart the avails of the public lands, for this very purpose. Either of these ways would be just and equitable; for, let slavery be a curse or a blessing, all parts of our country have become implicated, less or more, in it, and are therefore alike participant in its blessings or curses; and hence all are under the like obligations to contribute, by every lawful means, their power, to remove it from the land and nation.

The Christian Messenger has some very just remarks on the prospects of the church. After referring to the causes of our late declension, it says:—

But still we have had reason to rejoice, that the great and sublime moral enterprises in which the church has been ever interested, have not been abandoned. Our Sabbath Schools have been multiplying and flourishing. Promising fields for missionary effort have been opening, and the church has been nobly responding to the "Macedonian cry." Our Bible Societies have been augmenting in strength and facilities for the accomplishment of their divine mission. The influence of personal piety has still been felt and exhibited, and not a few in their homely walks of life have been inquiring for the old paths, and walking therein; and although the church may have suffered in numerical strength, still we have reason to presume that she has lost none of her vitality and vigor. Her strength shall yet be most triumphantly exhibited in those conflicts that are thickening upon the path of her destiny. She has yet to great and glorious work to accomplish, and present indications speak the approach of an important crisis in her history. If we can discern the face of the moral heavens, a brighter day has already begun to dawn upon the church of God. Again our churches are reporting an increase in their religious periodicals are bringing to us the joyful intelligence that sinners are being converted, and the wandering reclaimed.

The Northern Christian Advocate has a severe but good natured article on honorary titles. The writer says:—

The rapidity with which these degrees are generated, outdoes the locomotive and the telegraph together. There must be some powerful machinery for their multitudinous production at the present rate. In this respect, Methodism looks very differently from what it once did, and we should hope it was on the wane from its culminating point. It is well enough to have some *honoris causa* among us; but there may be too many; and too much of a good thing is somewhat like salt which has lost its savor, and is "good for nothing, but to be cast out, and trodden under foot of men." I am not well enough acquainted in this matter to know certainly, whether the persons receiving these, seek them, or set in motion an effort to receive them; or whether our colleges have a large fund of them on hand, which they are ready to dispose of at a low rate. We hope neither, and yet we fear one or the other. If the former, it is most likely the most modest course is taken, which would be to solicit individuals rather than directly to get somebody else to do it for us, what we are a little ashamed to do for ourselves. One can help another in this way to very good advantage. * * * But however these degrees are obtained, they are becoming wonderfully numerous in Methodism. I hardly dare undertake an enumeration of them, for fear my knowledge of figures would be insufficient to do so; and I would not like to make a failure. Now if they are all worthily bestowed, there can be no possible objection, for worth should be suitably respected everywhere. But to load a person with a burden beyond his ability to sustain, is certainly unkind, if not more. He must sink, and what you have put upon him must sink too. To take a degree, that means something elevated and noble, and connect it with the insignificant and ignoble, is like fastening an eagle in a goose-puddle. Certainly the degree has done nothing worthy of such abuse, and it ought not to be subject to such mortification without cause. A little man with a big title is an object of extreme compassion. He is always altogether out of fit. His hands are in the way, his feet are very troublesome, and his head is too disorderly as perfectly to have metamorphosed the man. Of course he thinks he must stretch himself up to others with the same titles, and so he cannot walk, nor act, nor talk, nor appear as he once did. See how much more dignity there is in his walk; how much more greatness in his acts; how much of Plato and Socrates, and Seneca in his talk; and how much more polish and distance in his appearance. * * * There is more truth than poetry in the following line from Young, and yet the poetry is good:—

"Pignies are pignies still, though perch'd on Alps."

THE CHURCHES.

EAST GLASTENBURY, CONN. Rev. L. Leffingwell writes, Nov. 28:—Dear Brother Stevens, Permit me to say to the friends of Zion, through the Herald, that we have enjoyed for the last two or three months a very gracious and singularly powerful revival of religion. A goodly number have professed conversion, and are going on their way rejoicing. The tide of salvation rolls still, especially, though not exclusively, in the church. Glory be to God. His own right arm hath gotten him the victory.

DEDHAM, MASS. Rev. D. Richards writes, Nov. 26:—Let me say a word or two from Dedham. Yesterday was our Quarterly Meeting occasion. Elder C. preached the word to us during the day with great acceptance, and I trust with profit. In the evening I pleaded as best I could for our fathers, and the "Preachers' Aid Society"—amount in money and names, \$21.39, being \$16.39 more than our assessment.

WESTON, MASS. Rev. T. H. Mugde remarks:—While writing, I will add that the Lord has been gracious to us in Weston. We have had a gradual ingathering ever since Conference. About twenty have been converted, and others are still pressing into the fold.

WICACSETT, ME. Rev. Josiah Higgins writes, Dec. 1, 1848:—Will you say, to the praise of God, that about twenty souls, we trust, have been brought from darkness to light, and are happy in a Saviour's love, who, a few weeks since were either totally back-slidden and had been for years, or had never professed religion—and quite a number are now seeking the Lord. Pray for us.

EXAMPLE TO RAILROAD DIRECTORS.—The Directors of the Madison and Indianapolis Railroad, at a meeting recently held, "unanimously ordered, that it shall not hereafter be competent for any officer of this company to cause or permit any car of this company to be run on the Sabbath for any purpose whatever; and that the President of this Board give notice to the public, in such manner as he shall deem best, that hereafter the cars of this company will not be run, either for passengers, freight or otherwise, on the Sabbath."

NEW YORK CITY CORRESPONDENCE.

Rev. Dr. Hawkes—Dr. Tyng's New Church, St. George's—Thanksgiving Day—The Astor Public Library—Mrs. Mary S. B. Dana, (Mrs. Shindler)—Death of Jonathan Goodhue, and Public Tokens of Respect to his Character.

The Rev. Dr. Hawkes has drawn large audiences to his pulpit discourses, during his visit to our city this season. He is about to leave for his own field of labor in the South.

Dr. Tyng's new church has been just completed. It is a most superb edifice, a perfect gem of architectural beauty, wrought of brown free stone, and after the Byzantine or Romanesque style. Its extreme length is 172 feet; height of towers, 250. There are 200 pews, 10 feet long and 3 wide on the lower floor, and 100 in the galleries, besides those for the Sabbath scholars. The wheel window in front is 67 feet in circumference, throwing a full and beautiful light upon the interior. In the rear of the church is the lecture room, with accommodations for 1000 Sunday scholars. The building retains the name of the Doctor's old church in Beekman Street—St. George's—and it was opened for the first time on Sunday last, Dr. Tyng officiating both morning and afternoon. It has not yet been consecrated. The Episcopalians, you know, have not the services of Bishop Onderdonk at present, and Whittingham, invited here temporarily from Maryland to perform the duties of the suspended prelate, is, I presume, entirely too busy to dedicate this magnificent temple.

The whole pews are valued at the immense sum of \$100,550, upon which an interest of 8 per cent. will be assessed for the current expenses. They were sold at auction, and those valued at \$300 each brought premiums of from \$25 to \$60.

No thankful heart could have desired a more lovely day than we had for Thanksgiving Day, on Thursday—balmy, clear, Indian-summer like. The streets were alive; churches generally filled, and pulpits ably supplied. Dr. Peck preached in Duane Street; and so excellent was a written discourse from the Rev. Mr. Griswold at Mulberry, that he was formally requested to furnish the congregation a copy for publication.

You remember the large legacy left by Mr. Astor, to establish a free public library in New York. I am happy to add that Dr. Cogswell is now preparing to embark for Europe on a general bibliographical six months' tour, preparatory to laying the foundation of the great Astor Library in the spring.

We have good news from Mrs. Mary S. B. Dana, whose "Southern Harp" so often cheers our homes and fire-sides; a favorite collection of ours. She adopted the Unitarian faith, and was widely known by her "Letters to Unitarians," but has recently been publicly confirmed in the communion of the Episcopal Church. Her father and mother died at Orangeburg, S. C., and she is now the wife of the Rev. R. G. Shindler, Episcopal missionary laboring in that place. How many a tear has started unbidden from its secret crystal fountain, while the ear was listening to those beautiful lines of hers:—

"I never clasp a friendly hand,
In greetings or farewell,
But thoughts of my eternal home
Within my bosom swell.

There, when we meet with holy joy,
No thoughts of parting come,
But never ending ages still
Shall find us all at home."
(That blest eternal home.)

We have lost Mr. Jonathan Goodhue suddenly, from a disease of the heart. He visited his country seat, Staten Island, on Thursday last, and returning the same day, was taken sick at night and died before morning! He was a native of Salem, and brought up in the counting room of the celebrated Mr. Gray, of Boston. He was among the oldest merchants of New York, liberal, unostentatious, kind to all, of universal benevolence. Few men were more generally known or respected. The shipping hoisted their flags half mast; the Chamber of Commerce and the merchants assembled, and all for the purpose of expressing regret for his loss. I knew him well, and almost daily during the past summer grasped his friendly hand, and spent a well improved hour in his intelligent society. Gladly do I embrace this opportunity to make an allusion to his great virtues, benevolence and goodness.

DELTA.
New York, Nov. 28, 1848.

LETTER FROM NEW BEDFORD.

Sabbath School Lyceum—Rev. Mr. Patten's Lecture.

The Sabbath School of the Elm Street Church, in this city, has recently formed a Lyceum under very encouraging circumstances, and its progress thus far has altogether exceeded the warmest anticipations of its friends. The very attempt would appear auspicious, as indicative of a desire in the church for intellectual improvement, and an appreciation of the advantages to be derived from education, varied literary knowledge and refinement of mind. It also evinces a laudable purpose in its members to aim at that mental elevation which should always and forever characterize genuine piety and religious zeal. The plan of the association is to have lectures twice in a month from such speakers of talent as they may be able to obtain. As the tickets are gratuitous, a want of funds will prevent an offer of pecuniary remuneration to lecturers beyond the payment of their expenses, yet several to whom application has already been made have kindly promised their services. The lecture on last Monday evening, by the Rev. Mr. Patten, on the life and character of Dr. Fisk, was one worthy alike of the subject and the speaker, an effort deserving high praise. It was, also, most happily adapted to the end contemplated by the Association, presenting to our youth with the vividness of life a portrait of moral worth, and a model every way worthy of imitation in whatever constitutes a man, a scholar, a philanthropist and a Christian. Such an exhibition cannot but have an elevating and ennobling influence on the larger and attentive audience that was privileged with it. The occasion was one of exceeding interest: the presence among us of our former pastor beloved, stirred the deep fountain of our affections, while his generous effort wound around our hearts still more closely the cords of gratitude which binds them so firmly to his.

New Bedford, Nov. 20.

WORCESTER DISTRICT.

DEAR BRETHREN:—You are aware that the terms of our excellent Herald are to be reduced soon to \$1.50 per annum. The Association cannot afford the paper at this price without a great increase of subscribers; and "the time is short" for the work. We can double the number of subscribers in this District with but little effort. I really hope, while our beloved brethren of the Association, without remuneration, "stand in the gap," and are trembling for the result of the reduction, that we shall immediately, untiringly and perseveringly come up to their help. Let us not delay for a day. January is at the door. Make a great "New Year's Gift." We can do it, and we shall. Come, brethren in the ministry, travelling and local, official brethren, brethren and sisters of all the churches, one and all, let us do what we can for the Herald.

J. HASCALL.

WESLEYAN UNIVERSITY.

To the Friends of the University in the Providence Conference.

Four years since, when this Institution was greatly embarrassed, many of the preachers came forward and gave their notes, payable in five years, with interest annually. They subscribed from \$25 to \$100 each, with the understanding that what could be collected in their respective charges should go towards cancelling their obligations. The sum subscribed by the preachers was about \$5,000, and the sum pledged by the Conference was \$10,000. A part of the last sum had been previously subscribed within the bounds of the Conference.

The following year, the Agent obtained some part of most of the preachers' subscriptions, and the balance was to be collected or paid by the respective preachers. The most of the notes became due at the next Conference. And now we desire most ardently to complete this business with as little delay as possible, and place the University in a safe condition.

Will not our friends most cheerfully aid those preachers whose notes are unpaid? A small sum from a few of them would secure the object, and make many hearts rejoice. Nor should our younger class of preachers feel it a burden, but a pleasure, liberally to aid in this benevolent object, many of them having been signally benefited by our literary institutions. Some of the oldest preachers have paid out of their small means, for their seminaries, (beginning with Newmarket Academy,) from \$300 to \$500. D. FILMORE, Financial Agent.
New Bedford, Nov. 16, 1848.

THE PROPERTY QUESTION.

The Nashville Christian Advocate publishes the following document, adopted by the late St. Louis Conference of the M. E. Church, South:—

Whereas, at the time of the division of the M. E. Church in 1844, a Plan was adopted with great unanimity and apparent sincerity, for the equitable division of the property of the church. And whereas, that Plan was immediately assailed by the leading official organs of the Northern Church, and denounced as unconstitutional, and consequently null and void, thus defeating the vote authorizing the change of the restrictive rule. And whereas, the late General Conference held at Pittsburg, acted upon the unrighteous assumption, that the bad faith of the North refusing to change the restrictive rule constituted a justification for repudiating the solemn compact entered into at the time of the division. And whereas, the said General Conference adopted another Plan which they knew the South could not accept, and which was made to depend for its consummation on contingencies which the North has the power, and their past course compels us to fear the disposition to defeat. And whereas, nearly five months have now elapsed without the first step having been taken, so far as we know, to carry into effect their deceptive scheme of arbitration, the conviction is forced upon us, that there exists a settled purpose to baffle the South, and that all hope of an amicable adjustment is now extinguished. And whereas, the funds involved were committed to us as a sacred trust, which we cannot permit to be alienated from our widows and orphans, without treachery to a high moral trust.

Therefore Resolved, That the decision of the Board of Commissioners of the M. E. Church, South, with the concurrence of the Bishops, Appointee and Book Agent, to appeal to a civil tribunal, though a painful and humiliating measure, was clearly the last alternative, and therefore has our cordial approval.

What a congeries of absurdities is here put forth by a grave assemblage of Christian pastors!

The failure of the Annual Conferences to suspend the restrictive rule was the result of thorough discussion in our papers and Conferences; would our Southern brethren deny the right of such discussion?

In consequence of the non-suspension of the restrictive rule the Property part of the Plan became necessarily a nullity, as any one with his wits about him must instantly perceive on reading it, and yet these brethren say, that "the General Conference at Pittsburg repudiated the solemn compact entered into at the time of the division!"

The General Conference is accused of adopting "another Plan which they knew the South could not accept," &c., whereas this other Plan was a comprehensive one, including every possible alternative which remained after the failure of the first, and actually including the one now adopted by the South.

PROSPECTS IN NEW YORK.

The New York correspondent of the Pittsburg Christian Advocate says:—"Our churches in the city are in a very healthy and growing state. We doubt whether they have been in a better state for years. Drops of mercy are falling, and the very general cry is, 'O Lord, revive thy work!' The preachers' meetings have been unusually spiritual and profitable of late. Everything looks favorable—and heartily do we respond to the cry, 'O Lord, revive thy work!'" Similar news comes to us from almost every direction. We have no doubt that a general work of God is about to take place among us; it may not be as ostensible as heretofore, but it will probably be more profound; a gradual and deepening interest has appeared with singular simultaneousness in all parts of the church. Let us look to the hills whence our help cometh, without faltering.

GERMAN EVANGELICAL LEAGUE.—An attempt is making to form the various evangelical churches of Germany into one confederation having the following objects:—

An exhibition of the essential unity of the evangelical church.

The bearing of a united testimony against anti-Gospel.

Reciprocal counsel and assistance.

To act as umpire in all cases of disagreement which may arise between churches which are members of the league.

To guard and defend all those rights and privileges which have been guaranteed to the evangelical church, either by the fundamental laws of the Empire, or the constitutions of individual states within it.

To afford counsel and assistance to isolated evangelical churches, whether within or without the German pale.

The formation and firm maintenance of the Gospel band of unity, with all evangelical churches in Europe, and throughout the whole world.

A call was issued for a convention or Conference for this purpose at Wittenberg, on the 24th ultimo.

PROGRESS OF ROMANISM.—Amid the political distractions in Vienna, little public attention is given to other subjects. Rome, who has been in that city since the 20th ult., and Duller, the devoted apostle of German Catholicism, are, however, gaining ground. A church of two thousand members has been formed, which is constantly receiving additions. It was expected that the Government would assign them the Ligonian temple as a place of worship. A German Catholic Church has also been formed at Munich, under the auspices of a seceding cure and the Professor of the Veterinary School. Rome, in his preaching, denounces the doctrine of the Trinity, Confession, the Pope, the Calendar of Saints, Convents, Monasteries, Celibacy, the Clergy, and praying in foreign tongues. He goes the whole figure for reform.

THE HOLSTON CONFERENCE reports an increase of between "six and seven hundred."

THE RICHMOND CHRISTIAN ADVOCATE.

We are indebted to Dr. Howe, of the Asylum for the Blind, for his Report, made to the Massachusetts Legislature, on *Idiocy*. It is a very thorough and most interesting document. We shall give quotations hereafter. Subsequently to this Report, the Legislature of Massachusetts made an appropriation of \$2500 per annum, for three years, to be devoted to the experiment of teaching and training ten idiots. A school has been established at South Boston, under the direction of Dr. Howe; and several idiots are already under instruction. The teacher is Mr. J. B. Richards.

SUFFOLK ST. CHURCH.—The corner stone of this new M. E. Church was laid with suitable ceremonies, on Monday afternoon, 27th ult. The location is very eligible; the field is properly city missionary ground. It is to be hoped that the friends to "church extension" in this city will liberally sustain the exertions of Rev. Mr. Frost and his enterprising brethren.

THURSDAY last was observed as Thanksgiving in Massachusetts, Rhode Island, Connecticut, Florida, Indiana and Illinois. Vermont comes on the 7th of December.

THE RICHMOND CHRISTIAN ADVOCATE was in error in reporting a decrease of 84 colored members in the Virginia Conference; there was an increase of 222.

WE have received several letters calling upon the Methodists of New England to rally to the support of the Herald at its reduced terms. The Presiding Elders, especially, seem determined that we shall pass through the experiment with triumph. Remember, brethren, the last month is upon us; up and be doing—devote two or three days to the work of doubling the list in your appointments, and you can hardly fail to succeed. Try, try without delay. We can now do a good work for our organ such as we seldom have the opportunity of doing; the new experiment is adapted for a universal effort.

WE are very much obliged to Florence; her articles will always be welcome.

WISCONSIN has made liberal provision for free schools, funds having been provided for that purpose. The poor as well as the rich in that State, may now receive a good English education.

LIBERALITY.—The Evangelist states that the Plymouth Church, Brooklyn, N. Y., has subscribed ten thousand dollars, to found a "Beecher Professorship" in Washak College, Indiana.

SABBATH SCHOOL LECTURES.—Sabbath School teachers and others interested will do well to bear in mind the course of lectures in process of delivery in the Church in Park Street. The first lecture, by Rev. Dr. Adams, was one of great merit—well worthy its talented author. The second will be delivered on next Sabbath evening by Rev. S. H. Higgins, to be followed by Rev. D. Vinton, and Rev. Mr. Hague. We heartily sympathize with this effort in behalf of the Sabbath School cause.

ANTI-SLAVERY SENTIMENT IN TENNESSEE.—The Jonesboro' Whig represents the hostility to the extension of slavery which prevails in East Tennessee as strong and decided, and believes that if concentrated, it would be the prevailing element in local politics.

THE AMERICAN PULPIT.—This cheap monthly holds on its course successfully under the editorial control of Rev. J. D. Bridge. It is the best periodical publication of sermons in this country; and the editor adds much interest to it by the miscellaneous articles of his pen.—Charles H. Pearce, 5 Cornhill, Boston.

CALIFORNIA.—Our Western brethren are raising a fund for a Book Depository in this new territory, to be under the direction of our missionary, Rev. Isaac Owen.

AFRICAN M. E. CHURCH, NEW ORLEANS.—Several free persons of color in the city of New Orleans have associated themselves into a corporation, under the existing law of the State, with a view to establish an African Methodist Episcopal Church. The proceeding is sanctioned by the official opinions of the Governor and other officers.

THE late Virginia Conference reports an increase of 1091 whites; a nett gain of 1017.

The Southern Christian Advocate contains a very commendatory notice of Dr. Olin's lately published baccalaureate address. It is a column long, and says the discourse

Bears the impress of the great qualities of mind and heart, possessed in so eminent a degree by the President of the Wesleyan University. The results of the profoundest reflection and widest observation are presented in a style so lucid as to fall at once upon the commonest understanding, with the warmth and splendor of sunshine from a clear heaven.

M'KENDREE COLLEGE.—A correspondent of the Northern Christian Advocate, writing from Lebanon, Illinois, says: "Our Institution is highly prosperous. We commenced the session with upwards of eighty students—more than half profess religion. We are nearly out of debt, and shall be able to build new college edifices soon."

NEW CHURCH AT BALTIMORE.—We learn from the New York Commercial that a new church edifice, called the Western German Methodist Episcopal Church, situated in Pennsylvania Avenue, in Baltimore, was on Sunday dedicated by Rev. Bishop Waugh, Rev. S. C. Lyon assisting in the services.

WE have been favored by Mr. Dickinson with a specimen of the Map of the Vicinity of Boston, designed for his forthcoming Boston Almanac, for 1849. It is executed with exceeding neatness, and will be a very convenient guide to the regions round about Boston.

DRAPER'S PHILOSOPHY, is a little treatise for children, on the elements of Natural Philosophy and Astronomy. It is abundantly illustrated with plates and diagrams, and presented in the simple style of conversations. A good religious tone pervades it.—Ball, Philadelphia. Strong & Brodhead, Boston.

AMERICAN BOOKS FOR RUSSIA.—The Courier states that one of the bookselling establishments in New York has received orders from the Empress of Russia for five copies of every new illustrated American publication, the plates of which are not copied from foreign works.

an end. In full view of this awful catastrophe, they were led to call on God for mercy, and perhaps many of them were soundly converted to God; while others became apparently religious, under the influence of an artificial excitement. I may probably misstate the number of those who were soundly converted to God; for, taking into view the whole of the diminution, it still appears, from the facts above stated, that out of 26,445, the whole number received during the prevalence of that excitement, all but 57,254 have sinned fast. The proportion which this loss bears to

ward of \$1 for the head of every dog found going at large.

Our last accounts from Hayti represent affairs as having become again settled, and confidence in a great degree restored.

institutions at home or abroad. The Bible would soon be translated and published in every living language—missionaries would be sent to every accessible heathen land,—our colleges and seminaries would no longer wade through a sea of pecuniary embarrass-

BRELLAS, CARPET BAGS, &c. Hats of all qualities and
Good, fashionable Hats from \$1.50 to \$4.00. Constantly on
Cloth, Silk and Furry Caps—a variety of patterns.
P. S. Old Hats taken in exchange.
March 22 11

from the direction of Attleboro and bit every dog that came in his way. The town authorities immediately offered a reward of \$1 for the head of every dog found going at large.

Our last accounts from Haiti represent affairs as having be-

ers discount is made.
ders sent to Messrs. B. B. MUSSEY & CO., 29 Cornhill, and to
THOMAS GROOM, 82 State Street, Publishers, will meet
immediate attention.

3c Nov 29 March 22 1f

For the Herald and Journal.

HUMAN LIFE.

With disappointments ever life,
How strange a thing is human life!
Now burn intensely all its fires,
In vigorous hopes, and high desires;
Now gleams its fatal ray,
Like starlight at the rising day.

But yesterday, life's pathway bright
Was radiant with living light;
To-day, with clouds and storms o'ercast,
And threatened with destruction's blast;
One day, peace reigns; the next, dire strife;
Thus changeable is human life!

One week, alas! has scarcely sped,
Where dark oblivion's veil is spread,
Since that loved child, now thin and pale,
Was full of life's warm blood—so hale,
So like a fadeless flower it seemed,
None of its speedy withering dreamed.

Yon form, with life's pulse beating low,
Care-worn, and stricken down with woe,
Few moons ago was strong to vie
With those who press with purpose high
Amidst the elements of strife,
And battle with the storms of life.

Behold the rich! with flowing crest,
With friends and golden treasures blest;
With low contempt, and eye askance,
He deigns to give the poor a glance—
Rolls on, in luxury and state,
High numbered with the worldly great.

Behold the poor! bowed to the soil—
Destined by fate to ceaseless toil:
There, human flesh—inhuman thought—
And soul, and all of life are bought
And sold, as if to toil for ought
Such were to dread existence brought!

Some earn their bread by sweat of brow,
While others live, but know not how
Nor where their bread was gained—they feed—
So vaporous such blood they need:
Whilst thousands live on those who feed
The grinding of their iron heel.

There, sits a favorite son of power,
With senses brain, but kindly dower;
Receives the homage, praise and smile,
Of all his name or robes beguile;
Lifts up the drosses the people hate,
To guard his throne and guide the state.

To shades he turns the men of thought,
By whom whiter of good was wrought
Within his realm! Amid the late,
His folly and miracle create,
He punishes with iron rod,
And for his right, points up to God!

But now a change comes o'er the scene—
The pampered one, disrobed and lean,
Looks upward with imploring gaze
To him, from whom in former days
With suppers long he feasted,
And envied e'en the bread he earned.

That poor, but honest laborer now,
By frugal life and dripping brow,
Has battled on, and Heaven has blest
The subject of his high behest:
Till manum, with his wild conceit,
Pours golden treasures at his feet!

That godless slave his rights has found,
And burst his fetters with a bound,
Assured that life and liberty,
Like air, are gifts of God, and free,
As well might men the lightning bind,
As hope to chain the deathless mind!

Ground in the dust by saint and sage,
The soul may toll from age to age;
But darkness from the soul shall flee,
And man may learn his destiny;
Truth's rays divine all eyes shall see,
And Freedom bleed the land and sea.

The despot, favorite son of power,
Before its heavenly light shall cower;
Old thrones will totter, reel, and fall—
Sceptres, and crowns, and lords, and all
The pillars of a feudal state,
Shall perish with the wrongs we hate.

What sudden changes mark the scene!
All ranks, all ages, high and mean,
Rich men and poor, the learned and great,
The church, the family and state,
Alike are subjects of the strife,
And lights and shades of this strange life.

WILLIAM FORD.

Clintonville, N. Y.

MISSIONS.

For the Herald and Journal.

EARLY DIFFICULTIES OF METHODISM.

Much has been written within a few years, of the opposition we met with when our itinerancy was first introduced into New England; but I do not recollect seeing anything stated in regard to the operations and influence of the Congregational and Baptist missionaries who were sent into new settlements, by associations of their brethren in the older towns. Such have been the extraordinary change in the views of those denominations, as to the object and design of our labors, that they now generally consider us as evangelical Christians; and you know that we always rejoice to meet Christians, as such, on the ground of fraternal affection.

And but for the simple matter of historic facts, it might be well to cover with a cloak of charity a course of conduct, which will find but few friends in the present generation. Besides, the contrast will exhibit the improvement which has been achieved by the spirit of truth, and for which we ought to bless God, and take courage.

I shall mention a few instances which took place in the Northern part of Vermont and New Hampshire, as specimens of their efforts to hedge up our way. I ought to say there were happy exceptions among them. Some had warm hearts, and rejoiced when they saw the cause of Christ prosper, even when the Methodists were the instruments—these gave but a darker shade to those who were actuated by another spirit.

Those missionaries were generally men who had no settlement, and like the young Levite, "went to sojourn where he might find a place"—and they were greatly annoyed by the Methodists, who were already in the field.

There had been a lot of land reserved in each town, which should belong to the first settled minister. Some were thus settled and took the land, and shortly after sold it and sought another place. Some real yankees guessed that missionaries were land jobbers. Some had been seen at auctions of wild land, sold for taxes, &c. A Mr. B., a Baptist minister, knew something of this business, and somehow got a claim upon a large tract of land, and while I was there in 1805, he was reported as using means to come into possession of it, for which he was severely execrated. About this time the Rev. Dyre Burge organized a Congregational Church, which included some of the inhabitants of three of the upper towns of Vermont on the river, and three in New Hampshire, on the other side of the river, as most of the people were settled on the valley of the river. He was therefore, settled over six towns, as it was called, and busy report said he sought to obtain

the six ministerial lots of land, but could only obtain that in the town where he resided, which he soon disposed of, and left there to find a better place. We were of course set down among the land jobbers, and it was some time before our enemies would relinquish this charge. I knew of but one Methodist preacher who fell into this snare. He was greatly beloved by the people, and urged to locate and pass through a certain ceremony to make him their legal minister, which he might do without leaving the M. E. Church—then he could claim the lot of land. The prospect was inviting, for the labors, privations and sufferings of the itinerancy began to look like a mountain. He located, and was legalized, and took his lot of land—and all was sunshine! After enjoying the comforts of a settled minister for a while, he begged his way back into the itinerancy again, sold his lot to good advantage, loaned the cash to a merchant, who failed in business, and he lost the whole—nor did he obtain much sympathy from his brethren!

The gospel of those missionaries abounded with warnings against "deceivers, blind guides, and wolves in sheep's clothing," &c. They were careful to be at their post in May and June, for they knew that was the time the preachers went to Conference.

This part of the country was included in the New York Conference until 1804. Bro. Elijah R. Sabin was stationed on Landaff in 1800, and was greatly blessed in his labors. In 1801 he went to the Conference in the city of New York, more than 300 miles. He left a loving and harmonious society in Jefferson; but then a Mr. Towle, a Baptist minister came in, and so managed, by one means and another, a large part left and joined him. The worst stories were repeated about us, and many seemed to doubt whether Methodists would come there any more, &c. When Bro. S. returned after 6 or 8 weeks he found Mr. T. had formed his church, and become their minister—the little flock was scattered, and bitterness and strife abounded. I was there the following winter, and sympathized with the afflicted; but Mr. T., poor man, was browed in the Ammonoosock, the next season, and I saw him in the water soon after he was found, on the eleventh day after the sad event. Many of our societies were assailed at such times, but not always with equal success. After having they would make another tour a few months, but would be sure to return before the storms of winter came.

While we were enjoying a good revival in Littleton, N. H., in 1806, two Congregational and two Baptist missionaries were in town, at the same time. Having heard of the work in their travels, they hastened for the spoil. These were sent to preach to the destitute, (?) and really they seemed to think these were destitute. Methodist preachers were incompetent! They were glad that we had circuits, which would keep us away for some time to their advantage, on such occasions; but it was a severe trial, and required great confidence in God, in order to commit to his holy keeping the "new born babes," while so many volunteer nurses were proffering their gratuitous services—yet having an hundred miles of appointments given out, we were scrupulously exact to be at every one. I have often thought that we ought to have given special attention to such places at such times, even though the other parts of the circuit were neglected. This we often did when we could so arrange it, but it was often the case there was a revival in different sections of the circuit, and having our meetings appointed weeks before hand, we felt bound by that rule never to disappoint a congregation. However, when we had time to give our people proper instructions, they were often remarkably preserved amidst fascinating stratagems.

We explained to the people the character and conduct of those who specially cared for their souls, and those whose chief object was to make proselytes. The latter could by great stress on mere doctrine and ordinances, &c. May be, be the next stranger that came, burning with love, would take for his text "Arise, and be baptized, &c." and the people would fairly infer, "he is after proselytes."

We were very much afflicted in Lyman and Littleton, and I found a good brother quite out of patience with such strong marks of duplicity, and I said to him, "hold on to patience a little longer, for as soon as the frost drives the striped squirrels to their winter quarters, the missionaries will be gone." And so it was.

There was a Mr. Page, a Congregational missionary, a very active man, and I think he was the one who had a very singular meeting in a school house in Northumberland, N. H., of which I will give you a simple statement, according to my best recollection. Bro. Antipas Marshall (of blessed memory) informed me of it, and I heard it from others also, and it gives a good specimen of a method practised to bring Methodism into disrepute.

After the sermon the minister proposed having a Conference meeting, believing it might be profitable. He wished the people to speak, but all were silent. His friends were not accustomed to such meetings, and his Calvinism was too old to warm the hearts of our brethren, and all waited to see the issue. Perceiving their backwardness, he turned to brother Marshall, (whom somebody must have described to him,) and requested liberty to ask him some questions. Bro. M. replied, he was willing to answer any question if he could. He began upon doctrine, but soon found he had missed his man, and that he had not grappled with a novice. His answers exposed Calvinism in a way by no means pleasing, and his spirit became so stirred within him, that it became manifest to the people.

Bro. M. had said, "the perfection we believe in, is to love the Lord with all our heart, soul, mind and strength." But the minister charged the Methodists with being ignorant of experimental religion, that they were under animal passions, &c., and it was evident his animal passions arose, while he attempted to describe the great value which we attached to *spasmodic emotions*, and attempted to mimic them by deep sighing—and added like this, "then if they come out and shout glory, you think they are sanctified, and love God with all their heart—but there is such thing in this life," &c. Bro. M. thought he deserved a severe rebuke, and replied to this effect: "If there is no such thing in this life as loving God with all the heart, what did you mean just now, when in your prayer you asked the Lord that we might love him with all the heart, soul, mind and strength—why, if that prayer should be answered, we shall all attain Christian perfection to-night!"

This was a thunder clap, and the man stood paralyzed over his chair—all was breathless silence, when a well grown urchin, who stood in the crowd by the door, watching with deep interest the progress of things, being half convulsed with delight at the parson's dilemma, attempted to whisper to his fellows, but it was heard through the house. "He's got against a stump!" Perceiving his mistake, he darted out of the door, followed by a stream of mischievous bipeds shouting at the top of their voices, "He's got against a stump! He's got against a stump!" Those within seeing no reason why they should respect a man who did not respect himself, simultaneously arose from their seats; some gave vent to their risible emotions, and all left the house, not even waiting for the parson's blessing! Thus ended the Conference meeting which he hoped might be profitable, and it is hoped in the judgment of charity that he found it to be very profitable to himself, whatever it was to

others. At any rate, it is presumed that he was more cautious afterwards about praying for perfection, if he suspected there was a Methodist in the congregation.

New Bedford, Nov. 21, 1848.

LADIES.

For the Herald and Journal.

"SHE LOVES THE PLACE OF PRAYER."

A few years since a young lady was visiting the pious and talented Mrs. M.—The day was passed in cheerful conversation, and as the shades of evening gathered around, Mrs. M.—inquired if her friend would like to attend the prayer meeting with her?

Emily declined, pleading as an excuse that she had no taste for the exercises of a religious meeting.

Here was a dilemma. The enemy immediately suggested the fashionable excuses of the day, and urged them as a sufficient reason for not attending the prayer meeting "just for one evening." It would be unbecomingly to leave company. Emily would be offended and never visit her again. And what would people say if they knew that she had left company at home and gone to the meeting?

But Mrs. M.—would never allow herself of an excuse which she dare not plead at the bar of God.

She regarded the forms of society; but she thought of the words of Him whose commands she delighted to obey, "Forsaking not the assembling of yourselves together, as the manner of some is." And she remembered also the promise to the faithful, "They shall be mine in that day when I make up my jewels."

Taking an interesting book from the library and handing it to Emily, she said, "It is a fixed principle with me, always to attend the prayer meeting when it is possible for me to be there. I shall be absent but a short time, and I doubt not your time will be passed very pleasantly in reading."

Emily could not but admire the decision of her friend. She had often thought she would never make a profession of religion unless she was willing to follow in the footsteps of Him whose meat and drink it was to do the will of his heavenly Father.

"Now," said she, "I have found a consistent Christian—one who is resolved to serve God, let others do as they may. She loves the place of prayer."

In a few days Emily returned to her home, but not until she had resolved to become a Christian. And "I will always be punctual at the prayer meeting," she said, as she bid her friend farewell.

Years passed on, and Emily was true to her word; she became an active Christian. She too found sweet delight in prayer. It was the love and regard Mrs. M.—had showed for the ordinances of the house of God that sent the arrow of conviction to her heart.

L.

IRISH ORATORS.

As an orator, Sheridan belongs to a peculiar class. He was certainly the most artificial of speakers when his ambition led him to imitate Fox in impassioned declamation, or Burke in luminous disquisition and imaginative expression. The private memoranda of Sheridan's speeches show the exact place where the "good God, Mr. Speaker," is to be introduced; and exhibit painfully elaborated "bursts" of passion into which it was his intention to be "hurried." With regard to imagery, those figures which start up in the mind of the true orator in the excitement of the moment, instinct with the life of the occasion, were in Sheridan's case carefully fashioned out beforehand and bedizened with verbal frippery, cold and lifeless in themselves, but made to tell upon the audience by grace and energy of manner. It has been repeatedly noticed, that in the notes of Burke's speeches nothing is observable but the outline of the argument and the heads of the information; in the notes of Sheridan's little is seen but images, epigrams, and exclamations. Sheridan has been often classed with Irish orators; that is, with orators having more feeling and imagination than taste. Irish oratory, it is very certain, is not confined to Irishmen, neither does it comprehend all Irish speakers. Its leading characteristic is sensibility. But this sensibility is good or bad, according to the mental powers by which it is accompanied. In Burke it appeared in connection with an understanding and an imagination greater than any other orator ever possessed; and second, if second at all, only to Bacon among statesmen. In Grattan it took the form of fiery patriotism, stimulating every faculty of his intellect, and condensing the expression of thought and fancy by pervading both with earnest passion. In Curran it quickened into almost morbid action one of the readiest and most fertile, though not comprehensive, minds ever placed in a human brain. In Shiel it is seen in the rapidity, intensity, and intellectual fierceness given to the expression of blended argument and fancy. In all of these sensibility is more or less earnest and genuine, penetrating thought with fire, and thus giving force to the will as well as persuasion to the understanding. In another class of Irish orators, of which Phillips was once considered the representative, this sensibility is little more than the boiling over of warm blood, without corresponding power of thought or imagination; and it runs into all excesses of verbose declamation, and galvanized common-places. Execrable as it is, however, and doomed to instant damnation in a temper of hisses as soon as it is printed, it is still not without effect upon uncultivated or excited audiences. The style of oratory is sometimes called imaginative, although its leading absurdities are directly traceable to a want of imagination. It is no more imaginative than Swift's Mock reasoning to prove that Partridge was dead, is argumentative.—North American Review.

POPEY IN OREGON.

The following extract is from a letter recently received in this country, from the Rev. William Roberts, Superintendent of the Methodist Episcopal Mission in Oregon. It gives a characteristic illustration of the vaunting effrontery of Romanism, accompanied, however, with most gratifying evidence that that effrontery received the rebuke it deserved. We are glad to perceive that the spirit of true republicanism has passed the Rocky Mountains, and resists the earliest demands of its deadliest and universal foe. We copy from the Sunday School Advocate.

Romanism is here, and doing all it can. I give you an incident: The Legislature is in session, and at the opening, passed the customary resolution, inviting the clergymen of the place to open the morning sessions with prayer. The committee invited Mr. Cornac, the Catholic priest, among the rest. I opened the first morning, by invitation. The Legislature sits, you must know, in the Methodist church, as there is no other suitable building in the place.

The second morning the speaker arose, and said he would be pleased if the clergymen would

arrange among themselves as to who should officiate each morning, without his making the selection.

The priest, who was standing by the stove, immediately said that he had been invited to officiate as their Chaplain, that he was present for that purpose, but that he would allow no one else to dictate a prayer to any of his people. "We have," said he, "authority to preach from the apostles; this is a political body, and can do its business without prayers, or each one who wishes it can pray silently; but some of my people are members of the body, and if any of these persons come here to dictate prayers to my people, I will not permit it," &c.

The speaker scarcely knew what to reply to this intoleration; but in a few minutes the house proceeded to elect a Chaplain, and the priest was excused. I have regularly served them since that time, and in a few days the session will come to a close. The governor, Mr. Abernethy, brought up the school question in his message, but I fear that war and rumors of war will crowd out any valuable action on the subject; but I hear that the special messenger to the States, is to start shortly.—New York Recorder.

For the Herald and Journal.

THE STEWARDS AND LEADERS.

They are the "standing order," the stationed sentinels, the "committee of vigilance" of our church. Our original organization is not deficient; it is the men who are deficient in anything. We want no new plans—no new schemes, by which to raise the support of a minister; only let each one do his own duty, and if others don't do theirs tell them so, plainly and honestly; no dodging or false modesty are allowable.

If people are mean in their subscriptions, let the stewards call a meeting of the whole church, and read before them all the subscriptions of each one; no fair minded person can object. Even one active layman, or woman, in a church can do a great deal to wake up the others. I have seen one Christian woman do it alone, many a time. The preacher should have no concern about church finances; members ought to prevent such evils. May these brief hints suggest a cure.

A LAYMAN.

LAMARTINE ON THE HAPPINESS OF GARDENING.

As this is the season when so much pure pleasure can be derived from gardening, we are tempted to give a short extract from Lamartine's essay on gardening, in which we may say he explains "the philosophy of gardening." He pertinently alludes to the fact that the love of the beautiful is growing wider and stronger every day; "That gardening, which heretofore was only a sort of amusement or domestic luxury, an adornment of the soil, has become now a-days a new and magnificent object of commerce. At a time when labor fails for man more than man fails for labor—at a time when to invent a new industry is to invent wealth, occupation, wages, life itself for numberless workmen—is not this a view fitted to impress the statesman, to touch an intelligent minister of agriculture and of commerce? Do not, gentlemen, suppose this a mere hyperbole—exaggeration. I am just returned from the South, and have seen on the shores of the Mediterranean a very considerable coasting trade in flowers! Tuscany and Genoa exported to the amount of several millions of money, from their flower beds. And one art gives rise to another. After the art of successfully cultivating flowers, has come that of gathering and assorting them according to their shades, odors, colors. This art has made such progress at Genoa, for instance, has been so studied there, that they combine, intertwine, plait, as it were, so weave together roses, pinks, dahlias, and ranunculus, that the bouquets prepared to decorate tables on regala days, bouquets often a yard in circumference, resemble Turkey carpets, vegetable stuffs, colorful velvets, mosaic of plants. There are vegetable weavers of flowers, who turn out their precious fabrics; the flower girls there as at Athens, form a class apart. The bouquets which you admire, you inhale at the fetes of Toulon, Marseilles, Bordeaux, and even of Paris, are woven at Genoa or at Florence. Hence the gardening of luxury becomes each day more and more a regular business. Go on and render it more perfect, and it will one day become a fine art—a school of painting, of which the palette will be the garden."

REVOLTING SPECTACLE.

One of those wretched spectacles which are seen wherever the system of African slavery is tolerated, was presented in the streets of our city, on Sunday morning last. A gang of negroes, consisting of persons of both sexes, accompanied by a white man, on their way to a Southern market, passed along Chestnut street, as the bells of the various churches were calling on Christians to assemble at their respective places of worship. In front of the procession was a large wagon, in which were thickly stowed several women and children. This was followed by forty-three men and boys walking, several of them chained together, the whole under the charge of a man on horseback. This miserable spectacle excited the honest indignation of our citizens, who regarded it as a direct insult offered to them, and the day, and the hour.

We have heard several of our most respectable citizens speak of this outrage on the feelings of a Christian community, all of whom concurred in reprobating it in the strongest possible terms. And yet, such spectacles are the necessary adjuncts of the system of slavery. Wherever it prevails, they will be seen. We have never heard any one speak of the slave traders who are engaged in the internal slave trade, without denouncing them and their accursed traffic. They are everywhere looked upon as unworthy of the least respect, and their society is shunned by all. And yet men are found, who, for a base love of money will consign themselves and families to universal contempt, and others are found who for the sake of a few pitiful dollars, will sustain these men in their traffic by selling their slaves to them.

We earnestly hope the day is not very distant when our beloved Commonwealth, so honored and honorable in other respects, will get rid of its system of bondage, and along with it, all its revolting adjuncts.—Ky. Examiner.

INDIAN ELOQUENCE.

Nowhere can be found a more poetic thought in more captivating simplicity of expression than in the answer of Tecumseh to Governor Harrison, in the Conference of Vincennes. It contains a high moral rebuke and sarcasm, heightened in effect by an evident consciousness of loftiness above the reach of insult. At the close of his address, he found that no chair had been placed for him; a neglect which Gov. Harrison ordered to be remedied as soon as noticed. Suspecting, perhaps, that it was more an affront than a mistake, with an air of dignity elevated almost to haughtiness, he declined the seat proffered with the words, "Your father requests you to take the chair," and answered, as he calmly disposed himself on the ground: "My father: The sun is my father, and the earth is my mother—I will repose on her bosom."

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Periodical Paper of this Society for October, represents the Society as in pressing need of funds for the distribution of the Scriptures in foreign lands. The Missionary Union has called for appropriations amounting to ten thousand dollars, which will be wanted before the first of April next for the Karen, Chinese, Assam, and German missions. This, in addition to other appropriations needed for foreign fields, according to the estimate of the Agent, will amount to at least \$20,000, without including France and Italy, where the Society has begun to make appropriations.

The importance of circulating the Scriptures, especially in Germany, France and Italy, is understood by every friend of the Society, and it is hoped, now that an opportunity is presented for furnishing the destitute in these countries with the word of life, that the means will be provided for carrying it into effect.

BE SERIOUS.

Secretary Walsingham, an eminent courtier and statesman in Queen Elizabeth's time, in his old age, retired into a rural privacy. Some of his former gay companions came to visit him, who observed that he was melancholy. "No," said he, "I am not melancholy, I am serious; and it is very proper I should be so. Ah, my friends, while we laugh, all things are serious round about us. God is serious, who exercises patience towards us; Christ is serious, who sheds his atoning blood for us; the Holy Ghost is serious, in striving against the obstinacy of our hearts; the Holy Scriptures are serious books—they present to our thoughts the most important concerns in all the world; the Holy sacrament represents the most serious and awful matters; the whole creation is serious in serving God and us; all who are in hell are serious; how then can we be gay, and trifle with all-important time?" Admirable reply, and worthy to be engraven on the tablet of every heart! It marks an obvious distinction between melancholy and seriousness; and while it administers a pertinent reproof to this world's gay triflers, it indicates a frame of mind which it becomes all persons habitually to cherish. For, whatever view we take of our conditions and prospects, we cannot but see there is much to enforce the exhortation of the text; much to make us

"Walk thoughtfully, on the silent, solemn shore,
Of that vast ocean we must sail so soon."

FRENCH NOVELS.

Bishop Potter, of Pennsylvania, late Professor of Moral Philosophy in Union College, a man of great intellectual acquirements, and intimately acquainted with the springs of human action, thus speaks of the light literature of the day; "The insipid French novels with which our country is deluged, are the seeds of robbery, arson, piracy, and assassination. They give false views of life, and taint with every touch. It is absurd to call them literature at all. But it may be asked, do they not shine? Yes, like a rotten log, or a putrescent carcass, which is phosphorescent because it is decayed. When our people learn to read good books only, then may we look for a return to good morals, and not till then.—Exchange.

A NEW EMANCIPATION SCHEME.

A writer in the New York Commercial Advertiser, has come forward with a scheme for emancipation, which both he and the editor of that paper are pleased with, as being safe, sure and feasible. In the first place we have an important admission, viz., that slavery must be abolished. "The decree has gone forth, inspired by the Almighty, and dictated by the common, the almost universal sense of mankind. Slavery is not suited to this age. The spirit of the age is against it. The new light which Robinson so beautifully foretold would spring from the Gospel, will not suffer it permanently to exist."

Then we have the new plan, which is for substance, that the work of emancipation be carried through a term of twenty years, one-twentieth of the whole slave population being set free every year; and that an adequate sum of money, say three hundred millions of dollars, be appropriated for the compensation of the owners, payable in twenty annual instalments of fifteen millions each.

This plan savors much more of profit to the master than of justice to the slave. Still it is better than such a scheme should be agitated, than that the idea of eternal slavery should remain undisturbed in the minds even of Southern people. We like the remarks of the Advertiser on the spirit of the free States.

If Congress should adopt the Missouri compromise as applicable to the new territories, it is as certain as anything human can be that the free States will not submit. In what form the opposition to such a decision of the National Legislature will manifest itself, and what consequences it may lead to, we cannot venture to predict; but we cannot be wrong in predicting that the people of the free States—with a very considerable number of those in the non-slaveholding States—will resist to the last extremity any measure of national legislation which can have the effect of establishing slavery in territory now free, that belongs, or may hereafter belong to the Union.—Boston Reporter.

OUR METHODIST EPISCOPAL BRETHERN.

We are glad to find that the coldness between the two most prominent bodies of the Methodists—we mean the Methodist Episcopal and Methodist Protestant Churches—is subsiding. For years the Methodist Episcopal press seldom deigned to notice us at all, and never without some unpleasant fling at our obscurity—some sanguine prediction of the failure of our institutions. That we have indulged at times too much of a similar spirit towards them, is quite probable. But they are growing wiser and better, and we trust we shall keep pace with them. In looking over our exchanges of late, we have met with a number of allusions to the "Protestant," and to the Church it represents, in the columns of the old side journals, all of which bespeak the prevalence of a "better spirit." We hail these indications of Christian feelings. Why should they not be fostered? If they prefer their mode of government to ours, let them concede to us the same right of preference. Both churches are striving to advance scriptural holiness among men. Our work is identical. With God's blessing upon them, then, let us not forget that "one is our Master, even Christ, and that all are brethren."—Methodist Protestant.

"THE BENEFIT OF CLERGY."

This phrase had its origin in the dark ages, when literature, what little there was in the world, was almost all found among the clergy; and when a clergyman died, it was felt to be a public loss, as the State was deprived of his learning. So highly was literature prized, that it became a law that a clergyman who could read, when convicted of a capital offence might escape the penalty of the law, so that the State might not lose the benefit of his learning. In process of time this law was so extended that

any man who could read, should have the benefit of the clergy, that is, should escape the death penalty in consideration of his intelligence.—Congregational Journal.

HOW TO GIVE.

At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon:—"1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly." As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, who threw down on the table a small silver coin. "Take that back again," said the negro who received the money. "Dat may be according to de first resolution, but not according to de second." The rich old man accordingly took it up, and hobbled back to his seat in a great rage. One after another came forward, and almost all giving more than himself, he was fairly ashamed, and again threw down a piece of money on the table saying, "Dar! take dat!" It was a valuable piece of gold; but it was given so ill-temperedly that the negro answered again—"No, dat don't do yet. It may be according to the first and second resolutions, but not according to de last;" and he was obliged to take up his coin. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came to the table, and with a smile on his face, very willingly gave a large sum to the treasurer. "Very well," said the negro, "dat am according to all de resolution."

HUMBLE ORIGIN OF LITERARY AND SCIENTIFIC MEN.

What have evening hours done for mechanics who had only ten hour's toil? What in the moral, what in the religious, what in the scientific world? Harkened to these facts! One of the best editors the Westminster Review could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter on the Times was a weaver in Edinburgh; the editor of the Witness was a blacksmith in Dundee; another was a watchmaker in Banff; the late Dr. Milnes, of China, was a herdsboy in Thynia; the Principal of the London Missionary Society's College at Hong Kong, was a saddler at Huntly; the leading mechanist on the London and Birmingham Railway, with £700 a year, was a mechanic in Glasgow; and perhaps the richest iron-founder in England was a working man in Moay. Sir James Clark, her Majesty's physician, was a druggist in Banff. Joseph Hume was a sailor first, and then a laborer at the pestle and mortar at Montrose; Mr. Mc Gregor, the member for Glasgow, was a poor boy in Rossire; Mr. Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule.—English paper.

RISING IN THE WORLD.

Mrs. Adams, writing to her husband during the Revolutionary War, and referring to her son John Quincy Adams, says: "Our John has come to the distinction of being Postboy between Braintree and Boston."

BIOGRAPHICAL.

Sister MARY A. WATSON died in Princeton, Mass., Sept. 21, aged 34 years. None knew her but to admire; none mentioned her but to praise. Yet was she retiring and unassuming, modest and meek. She was an embodiment of the apostolic injunction, "Do all things without murmuring or complaint." Though few are called to endure what she endured, of privation in respect to privileges she would gladly have enjoyed, and of bodily sufferings. She had some fears in her last painful and prolonged sickness, lest she should leave all those peculiar manifestations of divine grace which the good man experience in the dying hour; but she was perfectly triumphant for the last few hours. I need not mention the expressions of triumph that fell from her lips; suffice it to say, that in her death we have additional confirmation of the remark, "Our people die well."

A. A. COOK.

Princeton, Mass., Nov. 20.

JOSHUA LORD departed this life in the triumph of faith, in Ipswich, Oct. 13, aged 41 years. He professed saving faith in Christ about 18 years since. He was a worthy member of the church till he was removed to the church of the first-born in heaven. His sickness was attended with great bodily suffering. In connection with this his faith was severely tried by the death of two children. But his faith failed not; the peace of God filled his heart; his confidence waxed stronger as he entered the valley of the shadow of death, and its highest exercise was put forth in his last words, "Lord Jesus, into thy hands I commend my departing spirit." His widow and six children survive him; may his death be sanctified to them.

S. C.

Ipswich, Nov. 21.

MR. AARON W. BUGBEE died in Roxbury, Nov. 17, aged 29 years. He experienced religion in 1841. His sickness was tedious and painful, but he was resigned thus to be early struck down by death. It afforded him great consolation that he had early given his heart to Christ, and in the swellings of Jordan he exclaimed, "It is the Lord's will,